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THE  
FREE-THINKER:  
OR,  
ESSAYS

ON  
IGNORANCE, SUPERSTITION, BIGOTRY,  
ENTHUSIASM, CRAFT, &c.

Intermix'd with several Pieces of  
WIT and HUMOUR.

DESIGN'D

To restore the Deluded Part of Mankind to the Use  
of REASON and COMMON SENSE.

---

THE SECOND EDITION, with Compleat Indexes.

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V O L. II.

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*Sapere aude.*

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L O N D O N,

Printed for J. BRINDLEY, in *New Bond-Street*; R.  
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VOLUME  
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 street; and Gutteridge, in Rast-street.  
 1800.



# THE FREE-THINKER.

N<sup>o</sup> 56. Friday, Octob. 3. 1718.

*Suis & ipsa Roma viribusruit.*

HOR.

I AM glad, I can open this Half-year with congratulating my Disciples upon the Spreading of *Free-Thinking*, in a Neighbouring Nation. This Virtue, so formidable to Bigotry and Superstition, dares, every day, more and more, to shew it self openly in *France*. Great Numbers of the Clergy, as well as Laity, have run the risque of being called *Hereticks*; a Nick-name, appropriated, by a *Succession of infallible Old Men*, to all such, as make any direct Steps towards true *Christianity*. This unexpected Declaration of so considerable a Part of the *Gallican Church*, against Spiritual Usurpation and Tyranny, should animate us to *think like Men* upon all Occasions; that we may not (to the

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Dis-

Dishonour of *Great-Britain*) be surpassed by any Nation in the World, in any Sort of virtuous Freedom.

It is observable, that all the Tyranny, which has ever yet been established over the Minds of Men, has been (and probably will be) upon certain Conjunctions, the Cause of its own Destruction : And the very Methods, the Enslavers of human Reason have taken to encrease and preserve their Power, have proved the only Means, whereby it could be successfully overthrown. What happened about the Times of the *Reformation*, when Men first began to shake off the Yoke of *Papery*, will justify the Truth of this Observation.

BEFORE the Year *Fifteen Hundred*, the secular Interests of Princes, were so interwoven with the Spiritual Usurpations of the Court of *Rome*, that (though the whole World was weary of the Bondage) yet none of the Potentates durst so much as entertain a Thought of openly asserting the Liberties of Mankind. The foreign Leagues and domestick Factions, which the Policy of the Court of *Rome* was able to form against any Prince, made every one of them always willing to keep Measures with that Court : Neither did any Prince ever venture at a total Separation from the *Papal* Authority, without being driven to it, by the imprudent and insupportable Insolence of the Court of *Rome*.

How long did our King *Henry* the VIIIth, (though one of the most potent Princes in *Christianity*) bear with the vexatious Delays of the fore-mentioned Court, in the Affair of his Divorce ? And even in the midst of his Menaces, and highest Resentments, did he retain a Disposition to reconcile himself to it : Neither had he, at last, separated himself from the Communion of the Church of *Rome*, if he had not been forced to that Expedient, by the Precipitation of the *Pope* in pronouncing his



final Judgment against him. Had the *Holy See* proceeded with its usual Dilatoriness in that Affair; nay, had his *Holiness* but suspended his Judgment for three Days, the *Reformation* in *England* had, in all human Probability, been prevented: Since the Messenger, who carried the King's Letters of Submission to that *See*, was then actually upon the Road; and hindered by an accidental (I may say Providential) Severity in the Weather, from arriving at *Rome*, before the Judgment was pronounced.

THIS impolitick Proceedure in the Councils of the *Pope*, at that Juncture, was owing to his Partiality for the then *Imperial* Faction: And (if we may judge from what now appears in the Kingdom of *France*) the like Partiality of the present *Pope*, in favour of the *Spanish* Faction, may (not improbably) produce a resembling Effect: Since the *Brief* of Separation lately published by his *Holiness* from the Communion of those, who have refused to accept the Constitution *Unigenitus*, is not only contrary to the Privileges of the *Gallican Church*; but seems calculated, likewise, for inlisting a Party to support the Pretensions of the King of *Spain*, to the Regency and Crown of *France*: And, consequently, as it forces the Non-acceptant Party of that Kingdom, zealously to espouse the Interests of the Duke Regent; it will, likewise, engage him to support them. From whence (if a Party, countenanced and encouraged by the Government, may hope for Success) Events may be expected, that may prove fatal to the *Papal* Power.

HOWEVER; I would not have my Disciples too sanguine in forming Expectations of this nature: Since (if History does not deceive us) most Princes of that Communion, instead of making it their Glory to defend the Liberties of Mankind, have been inclineable to compound for them with the *Holy See*, by obtaining some private Advantages

for themselves ; thereby sharing the unrighteous Gain of Tyranny, and mutually assisting each other to pillage the People.

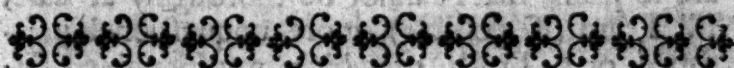
*France* has furnished us with a famous Example of this Disposition in Princes. *Francis* the First, though bound by his Coronation Oath, (and likewise by Leagues, with our King *Henry* the VIIIth) to maintain the Ecclesiastical Liberties of his Kingdom ; having, by an Appearance of uniting in the Designs of *Henry* the VIIIth, made himself formidable to the Court of *Rome* ; did, to facilitate his Designs in *Italy*, give up the *Pragmatick Sanction* ; which had been established for Law, in *France*, after the most solemn Manner, in consequence of the Councils of *Constance* and *Basil*. The *Pragmatick Sanction* was made in the Year *Fourteen-Hundred* and *Thirty-Eight*, by *Charles* the VIIth of *France* ; and laid aside in the Beginning of the Reign of *Lewis* the XIth, his immediate Successour : But, the said *Lewis*, towards the End of his Reign, quarrelling with the Court of *Rome*, it was again restored, and put in vigorous Execution.

THAT my Readers may understand, in a few Words, how far the Liberties of the Church of *France* were concerned in that *Sanction* ; they must know, that it did effectually take away all the lucrative Parts of the *Papal* Tyranny ; and, in the stead of the *Sanction*, was established the famous *Concordat* : By which every Thing, that was advantageous to the People, in freeing them from the heavy *Church-Taxes*, was entirely given up ; and the Plunder, most orthodoxly, divided between the King and the Pope.

IT is by no means surprizing, that such Hardships should be imposed upon the People, in a Country, where every Thing is in the disposal of the Crown : But, it is astonishing, that in a Free Nation, happy under

N<sup>o</sup> 57. *The FREE-THINKER.* 5

under a Prince more zealous to maintain the Privileges of the Subject, than his own Prerogatives; the People should ever rebel for Slavery; and contend, more eagerly, to re-establish the Tyranny of Popery, than the brave Spirits of *France* now strive to vindicate their Liberty in religious Matters.



N<sup>o</sup> 57. *Monday, Octob. 6. 1718.*

*She reasons faintly, whom her Heart deceives;  
And what she most desires, she most believes.*

ANONYM.

THE following Epistle has given me an Opportunity of appropriating this Morning's Entertainment to the Ladies.

*To the FREE-THINKER.*

S I R,

September 25. 1718.

“ I Wish I had never read your Lectures upon  
“ *\* Doubting.* Ever since I can remember any  
“ Thing, I have been always told, that I was a very  
“ pretty Miss, and a sweet Poppet: And, since my  
“ riper Years, I have had it daily sworn to me, by  
“ many of good Credit, That I am divinely hand-  
“ some. I protest to you, I never heard the con-  
“ trary from any Man: And, as for those of my  
“ own Sex, who have criticized me; I look upon  
“ them.

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• N<sup>o</sup> 48, 50.



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“ them to be prejudiced Persons. For these Rea-  
 “ sons, I have hitherto taken my Beauty for grant-  
 “ ed; and am so strongly confirmed in a favoura-  
 “ ble Opinion of my own Charms, that I cannot  
 “ find in my heart to entertain the least Doubt a-  
 “ bout their Perfection. And yet, Sir, your Ar-  
 “ guments for the Reasonableness of Doubting,  
 “ are so plain, that I cannot be thoroughly at ease,  
 “ till I am (if possible) more unquestionably sa-  
 “ tisfy’d of a Truth, on which my Happiness de-  
 “ pends.

“ THEREFORE, dear Mr. *Free-Thinker*, since  
 “ you are the only Man, who I am sure will not  
 “ flatter me; I desire your Judgment upon my Per-  
 “ son. I shall be next *Saturday* at the Play, in a  
 “ Front Row; and will send you a Note, as soon  
 “ as I am determin’d about my Dress, by which your  
 “ Eye may single me out, and you still remain a Fairy  
 “ Philosopher to

*Your Disciple,*

SYLVIA.

MADAM,

*September 30. 1718.*

“ YOU will see, by my Answer to yours, that I  
 “ have been so punctual in complying with  
 “ your Request, that I am apt to believe, you will  
 “ not favour me with another, in haste. I went  
 “ early to the Play-House, on the *Twenty-Seventh*  
 “ Instant, and seated my self in the Center of the  
 “ Pit; where I continued during three Acts: After  
 “ this, I contemplated you in both *Side-Boxes*,  
 “ through the two last Acts. This I did, that I  
 “ might have a Prospect of you on all sides; in or-  
 “ der to give my impartial Judgment of your entire  
 “ Composition. Upon the whole; I can make no  
 “ Exceptions to your Stature and Shape: Neither  
 “ can

“ can I refuse owning, that you are justly proportioned. Your Features are regular; your Lineaments delicate; and your Complexion is in the Bloom. I observed your Motions upon your Entrance, and your several Attitudes through the whole Play; sitting, standing, and leaning upon your Arm. So that, I can set your Heart at rest, on the Word of a Philosopher, by pronouncing you a genteel, fine, beautiful, Woman.

“ I dare say, you will not suspect me hitherto of Flattery; and hope, you will not think me rude in what follows. Believe me, they, who have told you so much of your Beauty, have not been your Friends. Had you heard less of it, you had been still more beautiful; or, which is the same in effect, much more amiable. An observing Eye may discern, that you imagine your self the finest Woman in the Nation: And, had you not the Misfortune to think so; perhaps, not many could stand in competition with you. When Vanity has once taken possession of the Heart, it will betray itself in the Countenance; and soon banish thence that innocent Look, that Virgin Modesty, which is the Soul of Female Charms: If, therefore, you cover the Admiration of others, you must learn not to admire your self. You may remember, that your Attention was so wholly divided between your own Person, and the young *Insignificant*s in the *Side-Boxes*, that the pleasant Humours of *Falstaff* did not extort one judicious Smile from you.

“ AFTER this, I must be so just, as to let you know, that my *Fairies* have informed me of some Particulars relating to you, which I shall endeavour to turn to your Advantage. You are at your own Disposal; and are Mistress of a Fortune, which, discreetly managed, is sufficient to make

“ you easy, in any State of Life. In the mean  
 “ time, Madam, you dress, not only above your  
 “ Circumstances, but above your Condition. The  
 “ rich Sprig of Diamonds, that sparkles in your Hair,  
 “ prognosticates much future Misery: It is more  
 “ than probable, that Extravagance is not unaccom-  
 “ pany'd with others: you may be assured, it will  
 “ never recommend you to a wise Man; and, a  
 “ Fool can never make you happy.

“ SINCE I have ventured thus far into a Philo-  
 “ sophical Freedom with you; I shall attempt to  
 “ render my Services compleat, by giving you a  
 “ few Rules concerning *Female Doubting*; the Ob-  
 “ servation of which can never be of any prejudice  
 “ to you; and may make you think kindly of the  
 “ *Free-Thinker*, hereafter.

“ IN the first place; I would advise you to doubt  
 “ very much about your Beauty. It is a tender  
 “ Flower, subject to a thousand Accidents; and at  
 “ best, of no long Duration: Therefore, your  
 “ wisest Conduct will be to secure to your self some  
 “ less precarious Perfections; which may ripen from  
 “ day to day, as your Bloom goes off, and amply  
 “ supply its place: Just as you see, in flourishing  
 “ Trees, the Fruits succeed the Blossoms.

“ BELIEVE nothing, implicitly, from the  
 “ Men: Doubt of every Thing, they say: Depend  
 “ upon it, you are not half so accomplished, as  
 “ some Men would have you imagine your self to  
 “ be.

“ A young Fellow may be well-shaped; may dress  
 “ well; dance well; and, perhaps sing agreeably:  
 “ And yet, you may be very much deceived, if  
 “ you make no doubt of his being a Man of Ho-  
 “ nour, and a compleat Gentleman.

“ WHEN Addresses are made to you, above all  
 “ Things, doubt of Oaths and Protestations. A

“ Lover



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“ Lover often deceives himself; and knows not to-  
 “ day, what he may like to-morrow.

“ LASTLY; Doubt of your own Choice. Let  
 “ the general Approbation of grave and experienced  
 “ Persons guide you, in your Judgment of the Man  
 “ you intend for a Husband. Be your Charms  
 “ never so extraordinary, they will not be sufficient  
 “ to fix a Man of Levity.

“ IN Justification of my self, I beg Leave to  
 “ add; that you will wrong me, if you doubt of  
 “ my being your sincere Friend: And, I hope, by  
 “ a right Use of my *Plain Dealing*, you will give  
 “ me reason to be, MADAM,

*Your Admirer,*

*The FREE-THINKER.*



N<sup>o</sup> 58. *Friday, Octob. 10. 1718.*

*Perdiscendum Jus Civile; cognoscendæ Leges; per-  
 cipienda Omnis Antiquitas; Senatoria Consue-  
 tudo, Disciplina Reipublicæ, cognoscenda est.*

CICER. L. I. de Orat.

A TASK, lightly taken up, is generally as  
 lightly laid aside; or, at least, remissly per-  
 formed. The *Free-Thinker* did not attempt to  
 disperse his Lectures through the Nation, with-  
 out having, a considerable time before-hand,  
 examined the Integrity and Resolution of his  
 own Heart; the two main Qualifications in a  
 Work of this nature. Hence it is, that in the To-

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picks,

picks, which are of the greatest moment, he has observed a Method, which he had planned out to himself, from the Beginning. For this Reason likewise, in treating of the various Subjects, which have fallen under his Consideration, he has endeavoured to preserve the Dignity of his Character: Neither giving into indecent and unmanly Levities, on the one hand, nor into a vicious, unfociable Austerity, on the other: Neither approving the Opinions and Practices of some, nor condemning the Sentiments and Actions of others, any farther than he thought was justifiable upon the Principles of *Truth* and *Vertue*, and the plain Notions of *Common Sense*.

I have (more than once) hinted to my Readers; that I have a long Course to run. I have, hitherto, dealt mostly in Generals: Neither is the Time yet come, for me to lay open several particular Truths and Errors, which are proper to be made known to a free People; and without the Knowledge of which, their Freedom cannot be ensured. I have, hitherto, industriously declined (amongst other Things) to open a *Set of Lectures upon Politics*; and might have deferred my Intention, yet a while, did I not consider the violent Propensity of my Fellow-Subjects to the Study of them. By this Consideration, I have at last been determined to begin, this day, to gratify their Inclination in this Point: And shall henceforth present my Countrymen, from time to time, with such *Lessons in Politics*, as I hope will be conducive to render this prevailing Humour of theirs less detrimental however, if not more advantageous, to the Publick.

THERE never was a Time, I believe, in *England*, when the Original of Government in general, has been so much the Subject of Writing and Discourse, and the particular Frame of the Constitution,

stitution, under which we live, so little understood; as it has been of late, and is at present. Scarce a Month passes, but some Authour presents the World with a Scheme, in which he undertakes to shew, from the *State of Nature*, the particular Manner, in which Society was first formed; and to give a general Plan of the Principles, upon which (in his Opinion) all Governments were originally founded. This Specimen of his Abilities exhibited; he is wonderfully satisfy'd with himself, and immediately sets up for a Politician of the first Rate. But it never enters into his head, that in order to be a Politician in *England*, it would be of some use to him to consider, how that particular Form of Government (on the Enjoyment of which our Liberty depends) came originally into the World; and likewise to acquire some Knowledge of those Principles, on which it is really founded.

It would be very difficult to assign the true Reason of this great Neglect, which is so manifest in almost all our political Writers; and therefore, I shall not attempt (neither will it be needful) to give any other, than that natural Tendency there is in Mankind, to avoid one Extreme by running into another. Before the late happy *Revolution*, the Defect we laboured under was, that the *general Principles* of Government were not sufficiently considered. This Defect became yet more grievous to us, by the false Glosses and Interpretations, which some political Writers of those Times did designedly put upon several Passages in ancient Authours, who have treated of the Laws of *England*, and particularly of such Laws as related to the Power and Privilege of the Crown. And these are the true Reasons, why the Generality of our Clergy, and People, did imbibe Notions, altogether inconsistent with publick Liberty. Since that Time, our Mis-



fortune has been of a quite contrary nature: Nothing in the Study of Politicks has been minded, but *General Principles*; and consequently, the Knowledge of those *Particulars*, which are peculiar to the Laws and Constitution of *England*, has been almost wholly neglected.

I would not have my Readers imagine from what has been said, that I intend to undervalue the Merit of our noted *Systematical Writers* in this kind: Their Works are certainly of very great use, as they serve to enlarge the Mind, and, at the same time, help a Beginner to form, at least, a probable, as well as a reasonable, general Idea of the *Origination* of Laws. Such Treatises, thoroughly digested, will prevent that Narrowness of Understanding, which is ever the Consequence of too close an Attachment to the Study of only the *Particulars* of any established Laws: which likewise holds true in all other Professions. My Intention is only to exhort such of my Disciples, as aspire to a sound Understanding in Politicks, to add to their Studies of the Laws of *Nature*, a general Knowledge of the Laws and Constitution of their own Country.

THIS Proposal will appear yet more rational, if we observe, that however ingenious the several political Schemes (which have been published) may appear; it may be very much questioned, whether any of them (in Fact) did ever exist. Although it be very true in Reason, that the first Right to all Civil Government arises from the Consent of *Individuals*; yet, if we look into History, it manifestly appears, that almost all the Governments, which have hitherto prevailed in the World, had their Commencement in Violence. And particularly, if we consider the Methods, used by those warlike *Northern Nations*, who broke into the several Provinces of the *Roman Empire*; and observe in what

what manner they established that Form, from which all the Governments now in *Europe*, are derived, we shall find, that the contriving a Method to secure the Conquerours in the Possession of their Conquests, has given birth to most Forms of Government: and that the Consent of each Particular has seldom, or never, been consulted, nor required. If we likewise consider, that there may be an infinite Variety of Forms of Government; and all of them equally sacred, in the respective Countries where they are established; it is obvious, that a general Knowledge of the *Fundamental Parts* of that Form of Government, under which we live, ought to be acquired; before we can pretend to judge of the Rights of the People, or of the Powers and Prerogatives of the Governours to whom we are subject.

LET the Reader, as he peruses this *Preface*, recollect the Smatterers in Politicks of his Acquaintance; and impartially reflect with himself, how poorly they are qualify'd to judge of those Matters, with which they are perpetually disquieting themselves, and embroiling their Neighbours: And he will conclude, with me, that our great Plenty of Statesmen is no small Grievance to this Kingdom.

I can easily grant, that there are Multitudes of ingenious Men, who have excellent Schemes for *new-modelling* a Government; but, I know very few, who can be said to understand, in any tolerable degree, *that Model*, which we enjoy: And yet, these *notional Politicians* are generally the most noisy, and most forward to pronounce their Judgment upon the publick Affairs.

WHEN any Difficulty arises in the State, every *Speculatist* is ready to propose his Expedient to remedy the Mischief, by some darling Scheme, or other, built upon his *System* of the *Laws of Nature*.

This

This indeed might, however, be excusable, if these Patriots would be contented with the bare mentioning of their private Speculations; and not endeavour to force them into Practice, without ever considering, whether their Notions are consistent with our Constitution. Not knowing the Laws of their Country, they are eternally dreaming of some Alteration in the Government; and think, there is sufficient Reason to have their Novelty enacted into a Law, only because they fancy it might do as well, at least, as what is already established.

I am persuaded therefore, I should do a considerable Service to the Publick, if I could prevail with the Persons *possessed* with this *Legislative Genius*, to believe, That in Governments, already formed, it is of much greater Consequence to know, what is Law, and what Remedy the Constitution has provided against any emergent Mischief, than to be able to propose a Hundred new Laws and Expedients, the Consequences of which can very rarely be foreseen.



N° 59. *Monday, Octob. 13. 1718.*

*Et hoc ipsum argumentum est in melius translati animi,  
quod vitia sua, quæ adhuc ignorabat, videt.*

SENEC. Epist. 6.

**I**T is with the utmost Satisfaction, that I take an Opportunity, upon my Entrance into the Second Half-Year, to make my Acknowledgments to my ingenious and friendly Correspondents; the Serious,



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rious, and the Pleasant, whether in Prose, or in Verse; who (according to their several Dispositions) have shewn great Freedom of Thought and Invention. Many of them have, by their warm and affectionate Incitations, very much strengthened and confirmed that Resolution, with which I entered upon this arduous Undertaking. Three Gentlemen particularly, within a few days, have given me great Encouragement; *Hybernicus*, *Philanthropos*, and *J. S.* Of whom, the latter has soothed my Labours with an elegant Copy of *Latin Verses*, in the Close of which he celebrates the Nuptials of *Septimius* and *Acme*; who (if I guess aright) will make each other happy in the most natural, though frequently, through Indiscretion, the most uncomfortable, State of Life.

I believe, I may, without Offence to the most accomplished Scholars, question whether, any one Man is Master of that Variety of sound Knowledge, which is requisite to prosecute a Work of this kind: For my part, I freely acknowledge, that without the Relief and Assistance of my secret Well-wishers, and several learned and judicious Informations communicated to me, I should be very unequal to the Task; notwithstanding my great Willingness to undergo the Fatigue. That my Friends may know the Use they are of to me, I must acquaint them, that I often, in my Imagination, compare my self to a great *Clothier*: Wool is brought in to him from all Parts of the Country; he sorts it, and stores it in his Warehouse, in order to work it up: Sometimes a whole Parcel goes intire into the Loom; others he mixes, so that the first Owners cannot separate their Shearing, much less distinguish in which Piece of Cloth any Portion thereof goes to the Market.

I know, there are some Gentlemen, whose Letters and Discourses I am favoured with, and who  
manifest

manifest a sincere Love for Truth, for Vertue, and for Religion; whose Expectations, nevertheless, I have not, as yet, answered: I must intreat them to have the patience, I am forced to prescribe to myself; and in due time, I hope to give Satisfaction to every Man of Candour and Integrity: Let what has been said here (and in some preceding Papers) suffice, till my first Year is run out; by which Period, it may appear, the *Free-Thinker* has, from the Beginning, promised nothing more, than what he will attempt to perform.

A Patient has applied to me, in a very obliging Manner, for my Advice, near two Months ago: His Case being in no wise desperate, I thought I might take it into Consideration, at my leisure, without endangering the Constitution of his Mind. His Infirmary is, I fear, very general; and his Letter may therefore be made publick to good purpose.

Mr. FREE-THINKER, August 16. 1718.

“ SINCE it is agreed, that Friendship mightily  
 “ improves not only the Pleasures, but likewise  
 “ the Advantages, of Society; it gives me a great  
 “ deal of Concern, to find myself not duly affected  
 “ with that noble Passion. I do not feel my Heart  
 “ greatly touched with either Grief or Resentment  
 “ upon any Breach of Friendship; though, at the  
 “ same time, I am not conscious, that I am defective in the common Offices of Benevolence towards Mankind.

“ I have enjoyed many delightful Hours of Intimacy, with some of my most valuable Acquaintance: But then, in a few Months Absence, I have lost the grateful Remembrance of such endearing Confidences. Death has sometimes robbed me of a Friend; when, alas! I have not experienced  
 “ that

“ that manly Sorrow, which, on such Occasions  
“ becomes a Gallant Spirit.

“ THIS, Sir, (not to be too particular) is my un-  
“ happy Disposition. If therefore, you can spare a  
“ few Minutes to study my Case, and prescribe me  
“ a Cure for this Insensibility of Soul, you will  
“ greatly oblige one, who is, with much Pleasure and  
“ Satisfaction,

YOUR READER.

THE only Thing extraordinary in this Com-  
plaint, is the great Ingenuity of the Person, who  
makes it. He has the Manliness at once frankly to  
avow, and disapprove, the secret Failing of his Soul;  
which of it self is more than half the Cure. Count  
*Clinquant*, though he is remarkably deficient in this  
Point, fancying he knows the World too well to be  
a Friend, could never be brought to such a Con-  
fession: And to this day, he imagines no Man sees  
through his dissembled Friendships, because no one  
thinks him worthy to be undeceived.

As for my *Courteous Reader*, I am of opinion,  
he is more a Man, than he imagines; and that his  
generous Concern will appear in a great measure, if  
not altogether, groundless, when he examines his  
Heart fairly, and comes to know himself more in-  
timately.

HE may perhaps accuse himself wrongfully, by  
assigning too great a Latitude to the Word *Friend-  
ship*, from the frequent Abuse of it in Conversation.  
One, who lives in this populous City, either as a  
Man of Pleasure or Business, if he has any tolerable  
Qualifications to recommend him, may easily fall in-  
to a numerous Acquaintance, and may herd more  
closely with a particular Clan of Companions; who,  
nevertheless, may none of them deserve to be dig-  
nified with the sacred Title of *Friends*; and conse-  
quently



quently cannot merit that extraordinary Affection and Sensibility from a wife Man, in which my *Reader* thinks himself wanting.

THE Multiplicity of Business, or the Vicissitude of Pleasures, in great Cities, very much prevents a strict and pathetic Attachment to this, or that, or a third Acquaintance: The Absence of one, and the Death of another, is alleviated by the Croud. But, in the Solitariness of a Country Life, where (in a thin Neighbourhood) you cannot, perhaps, cull out three agreeable Companions; you will be apt to strain the Knot of Intimacy closer, and to improve your narrow Acquaintances into a little Band of Friends. Here the Case will be different: The Treachery of one will be resented; the Absence of another will prove an Uneasiness; and the Death of a third will be lamented to the last. When a few Timber-Trees happen to be felled in a thick Forest, their Shade and their Shelter is not missed: But, in a naked Ground, blest only with a small Group of Timber, the Loss of one flourishing Tree is soon perceived, and long regretted.

I advise this Gentleman, likewise, to consider, whether he has experienced manifest Proofs of a disinterested Affection from his supposed Friends; and whether he has been sufficiently assured of their Uprightness and Sincerity, in their Intercourse even with Strangers: If not; it is unreasonable in him to expect, the Flame of Friendship should not languish in his Heart, when the proper Fuel to feed it is not supplied.

It is likewise to be observed, that the Hearts of Men, in general, (like their Memories) are principally of two kinds. The one receive an Impression soon; but have not Firmness to retain it long: The other require Time, and frequent Repetitions of the same Impulse, before they take the Impression

sion strongly; but then, they preserve it with as much Obstinacy, as they received it.

As for notorious Breaches of Friendship, they are not worthy a brave Man's Resentment, upon any other Motive, than out of Good-Will to Mankind. The Wretch, guilty of such Baseness, injures himself, more than thee. Let him live to be the Scorn of every honest Man, and the Companion of Knaves and Sycophants: Let him live, till he grows contemptible even to himself.

LASTLY, my *Reader*; if upon an impartial Review of thy self, thou findest thy Heart lukewarm towards real, unfeigned, affectionate Associates, and doest as yet not know the just Value of them; be assured, that a true Friend is the greatest Blessing; a false one the greatest Curse, in Life! Neither can any Thing alleviate the Sorrow, which justly rises from the Loss of the one, or the Miseries, that often flow from the Treachery of the other; but the Consideration, that Life it self is transient.





N° 60. *Friday, Octob. 17. 1718.*

*Qui Mare teneat, eum necesse Rerum potiri.*

CICERO. ad Attic.

**I**T is an Observation, worthy the serious Attention of every *Englishman*; that Empire has always followed Trade; travelling (as it were) from one Part of the World to another, as Commerce has shifted its Station: And, in all Countries, still growing, or declining, in Power, in proportion as Traffick has been encouraged or disregarded.

THE political Maxim, which I have taken for the Motto to my Discourse, shews this to have been the Opinion of a very great Man, who had been at the Head of Affairs in a most powerful State, above seventeen hundred Years ago: And the Practice of all Princes, who have lived since that Time, and have ever designed either to extend their Dominion, or to render themselves considerable to their Neighbours, fully proves the Observation to be true.

THE *Romans* (who aspired to nothing less than universal Empire) while their Conquests were confined within the narrow Bounds of *Italy*, were so much prejudiced with the Notion of a *Landed Interest*, that (as *Livy* relates) they thought it scandalous for a Man of Fashion to exercise any Merchandize: And, in consequence of that Prepossession, they



they were not in a Capacity to make any Figure by Sea ; an Element, little practised by them, and less understood. But this Notion lasted only till they had an Opportunity to look more abroad into the World. Then Experience taught them, as they came to quarrel with the *Carthaginians* (who at that time were the great Trading People) that Commerce was necessary to establish their Empire ; and, that not only their Conquests were at an end, but the Possession of the Territories they had conquered was precarious ; unless they could acquire, and secure to themselves, the Dominion of the Sea.

I must own, I have been led into these Reflections, by the late glorious Naval Victory, obtained over the *Spanish* Fleet by Sir *George Byng*, in the *Mediterranean*. This single Action renders the King of *Great-Britain* as much Master of the *Mediterranean*, as he has been always acknowledged to be Sovereign over the *British* Seas.

IT is with the utmost Satisfaction I observe the true Lovers of their Country universally pleased, and inspired with a fresh Zeal for the Government, by this important Success: And, I cannot but think, it favours strongly of *Fanaticism* to betray any Dislike to so prudent, and so fortunate an Enterprize. For, if the Dominion of the Sea is absolutely necessary to a People, who aim at Empire ; of how much greater moment is it to a Nation, whose Grandeur, whose Wealth, whose very Being depends upon Commerce and Navigation ! It is with reason, therefore, that his Majesty looks upon every Wrong done to his Trading Subjects, and on every Attempt towards establishing a new Maritime Power in *Europe*, as the most fatal (and therefore the most unpardonable) Injury to a Nation, whose Glory consists in being Mistress of the Sea, and whose Strength is in Trade.

THE

THE Nations, recorded in History to have been at any time possessed of the Empire of the Sea, have always esteemed a neighbouring Prince's offering to set up a Naval Power, by building more Ships of War, than were requisite to secure the Trade of his Subjects from Piracies, &c. to be as just a Foundation of political Jealousy, as the raising of new Forts upon his Frontiers, or the Levying of a formidable Army in a Time of profound Peace: And therefore, they have always taken Measures, either to prevent such Attempts, or to destroy them in their Birth. This was the Practice of the *Romans*; and this has been the Policy of his Majesty's Royal Predecessours, the Kings of *England*.

THE *Romans*, as soon as they had acquired the Sovereignty of the Sea, (which they thought not dearly purchased with the Loss of above seven hundred Ships) immediately entered upon Measures to preserve so valuable an Acquisition. They grew watchful over their new Dominion; and were soon alarmed by the smallest Umbrage, from any Power, that did but seem to interfere with them in Naval Affairs. It was from these political Considerations, that they would not permit the *Carthaginians* to fit out any Fleets; and, that they forbid *Antiochus* (at that time the greatest King in the *East*) to build more than twelve Ships of War.

It is not an empty Title, which the Kings of *England* have always taken to themselves, of being *Supreme Lords and Governours of the Ocean, surrounding the British Shore*; but, a Right, which they have constantly maintained, at the Expence of numerous Fleets. In that famous *Accord*, made between our Great King *Edward I.* and *Philip the Fair* of *France*, it appears; That the *French King* was, by him, called to an account for Piracies, committed by his Subjects within the *British Seas*: And  
by

N<sup>o</sup> 60. *The FREE-THINKER.* 23

by that memorable *Ordinance*, made at *Hastings*, in the Reign of King *John* of *England*, the Honour of the *Flag* (ever claimed by the *English*) is decreed, to take place universally, not barely as a *Civility*, but as a *Right* to be paid (*cum debita Reverentia*) with due *Deference*.

THERE is no Occasion for troubling my Readers with a Detail of Examples, to the present purpose; since, nothing is more known in our *English* History, than that our Kings have ever been jealous of their Neighbours making use of any Pretext to encrease their Naval Strength; and have, accordingly, judged it of the greatest Importance, to frustrate such Designs, though at the risque of a War. For, what less did our immortal Queen *Elizabeth* risque, when she sent to the *French* King, to prohibit his building any more Ships of War, than what he then had, without her Leave first obtained? This was an Instance of Wisdom and Resolution, worthy a Prince, who claimed the Sovereignty of the Sea: And the *Free-Thinker* is pleased, that he can (without blemishing his Integrity) say, that this Example is gloriously surpassed by his present Majesty.

I shall close these Reflections, by observing that every true *Briton* has reason to triumph in his Heart, upon our late Victory: For supposing the *Spaniards* should be so desperate, as to provoke us with Hostilities for checking their growing Ambition; what have my Countrymen to fear, or rather, what may they not hope, from a War, the Expence of which carries no Money out of the Kingdom; which directly tends to crush a rising Maritime Power in *Europe*; and which, in the Prosecution of it, must necessarily enlarge the Trade and Commerce of the Nation?

N<sup>o</sup>





N° 61. Monday, Octob. 20. 1718.

*Sit satis, Æneide, telis impune Numanum  
Oppetiisse tuis : primam hanc tibi magnus Apollo  
Concedit laudem, & paribus non invidet armis :  
Cætera parce, puer, bello. ——— VIRG.*

Mr. FREE-THINKER, October 1. 1718.

“ **L**AST Night, I was voted a very impudent  
“ Fellow, for presuming to contradict a Man,  
“ forty Years older than my self: And, notwith-  
“ standing what I said, was acknowledged to be a  
“ very just Answer to the surprizing Absurdities,  
“ which the old Gentleman had asserted; I could  
“ by no means prevail to have the harsh Sentence  
“ revoked.  
“ Now, Sir; as you seem desirous to lead your  
“ Countrymen into the Way of thinking and acting  
“ like rational Creatures; and since your Lectures  
“ meet with a very candid Reception all over Great-  
“ Britain; I am apt to believe, that, from a few of  
“ your impartial Animadversions on my Case, I  
“ shall find Redress: And that, for the future,  
“ when a Person of *Eighteen* has any thing to say  
“ in Company, he may be heard with the same  
“ Attention and Good Manners, as a Person of  
“ *Sixty*.

“ IN

N<sup>o</sup> 61. *The FREE-THINKER.* 25

" IN Vindication of my self, I beg Leave to acquaint you, that I have, to the best of my Abilities, always followed the Advice *Pythagoras* gave his Disciples; *Either to say something better than Silence, or else to hold my Tongue.*

*Yours,*

JACOB PERT.

P. S. " Pray, Sir, take Notice, that I made three low Bows, before I offered to speak: and, that I am willing to observe any other Respects, you shall think proper to be paid to my Seniors."

I cannot, in Justice, refuse giving my Testimony in favour of my hopeful Disciple, Mr. *Jacob Pert*; who, I think, has met with very unworthy Treatment; and has good Reason to expect, from me, all the Redress, my Authority can procure him.

A Youth ought, indeed, always to shew a civil Regard to his Elders: But then, he is not to compliment them, at the Expence of Truth. A young Man may, with Modesty, be very sensible, that he is in the right: And an old Man may not be sensible, that he is in the wrong; or, may be conscious of his Errour, and yet not willing to own it. Rashness and Inexperience are the prevailing Defects of Youth; Obstinacy and Disingenuity, as common Failings of Age: But, the one are more easily, and much more frequently, amended, than the other. The young Man's Errours may be transient; the old Man's, probably, are permanent. If Wisdom be the Ornament of Grey Hairs; Ignorance and Perverseness is a Dishonour to the Hoary Head. A Person in Years, who has employed his Time and Studies, only to confirm himself in Absurdities, cannot reasonably claim much Deference from his Juniors;

26 *The FREE-THINKER.* N<sup>o</sup> 61.

Compassion is the most, that is due to him; and, he is treated with Indulgence, if he does not fall into Contempt.

To judge equitably of the two distant Stages of Life; let the Man of Experience be tender of checking the Enquiries of one, who is growing up into Knowledge: And let the young Man not be forward to contradict a Person, who may deliver Observations, of which, Time only can shew him the full Value.

It is grown almost into an authentick Maxim, in the Rules of Civility, that Contradiction of every kind is a Rudeness: A Notion, which at once destroys all the Freedom of Conversation; and may justly be placed in the Catalogue of vulgar Errours. It will therefore be proper, here, to consider; how far Contradiction is consistent with Good Manners; and consequently, how far it is, not only allowable, but even commendable: In settling of which Point, I shall have no Regard to the servile Restraints, which Pride and Ignorance exact, upon this Occasion.

THE two principal Ends of Conversation, are Pleasure and Instruction: Neither of which can be fully answered, without the Liberty of frequently differing (or at least seeming to differ) from the Person, with whom we enter into Discourse. The wrangling, disputacious Man is excepted out of this general Observation; since a thwarting, cavilling Temper only promotes Contention, and tends to neither Pleasure nor Instruction.

IF Mr. *Pert*, therefore, proposes his Opinions, without Passion, disobliging Expressions, or rude Behaviour; there can be no Offence to Good Manners, in his objecting modestly to what the oldest and wisest Man in the Nation may assert. It is, in Reality, nothing more, than owning himself



self not to be convinced, and tacitly avowing his Ignorance, or Slowness of Apprehension; which is still the greater Instance of Self-Denial, for the Sake of Truth, if the Gentleman, he replies to, happens to be esteemed the Oracle of the Company.

THE offering of Arguments against any Proposition, that may be advanced, is laying open one's Scruples, in order to have them removed; and, at the same time, obliging the Person, contradicted, with an Opportunity of manifesting his Skill, in solving those Difficulties, which (in Civility) he is to be supposed capable of performing. And, in effect, every one is pleased with such an Occasion of shewing the Superiority of his Understanding, when he has it in his power: So that, it very seldom happens, that any Person is offended with a bare Reply, but the ignorant Man; who thereby, indeed, runs the Risque of losing the false Veneration, he may have acquired amongst his Companions. Such a one may justly be dissatisfied with himself; but, has no reason to be angry with his Opponent, who unfortunately strikes upon the Shallows, at un-awares.

WHEN I received the Letter, which has put me upon these Reflections; I was very much pleased to find a Gentleman, with the Surname at the Bottom of it, so very reasonable a Correspondent. I own, I have all along been apprehensive of the lively Multitude, who go by that Denomination; imagining, they would prove the most troublesome Adversaries to the *Free-Thinker*. But the Good Sense of my Friend, Mr. *Jacob*, gives me hopes, that I may, in time, grow more into Credit, with most of his Name.

AN old Acquaintance of mine, who is no Admirer of the *Perts*, has bestowed some Pains to inform himself, in several curious Particulars relating

lating to this Race of Men; the most remarkable of which I shall transcribe, for the Entertainment of my Scholars.

“ THE true Breed of the *Perts* is very alert; infomuch, as to pass frequently for a Clan of *Intrepids*. It is observed, that they are not generally long-lived; very few of them being found to exceed the Age of *five and twenty*. Antiquaries unanimously concur in the Opinion, that they are not *Aborigines* of this Island; but transplanted hither from a neighbouring Coast; and that, probably, some came over into *Great-Britain*, in the Quality of Pages, with *William the Conquerour*. It is likewise agreed, that their true, original Appellation, was *Malapert*; a Sur-name of *Norman* Extraction; naturalized in the last Century, and made a *British* Name, by taking away the two first Syllables.

“ THE true Breed of the *Perts* is very distinguishable by several Singularities. Their Style, and Manner of Speech, is very *Laconick*; their Clothes of a shorter Cut than ordinary; and the Tye of their Wigs very concise: But then, they generally exceed other Gentlemen in the Length of their Swords, and the Breadth of their Hats; though some Years ago, they were remarkable, for the narrowest Hats in the Kingdom.”





N° 62. *Friday, Octob. 24. 1718.*

*Quippe etenim quam multa tibi jam fingere possum  
Somnia, quæ vitæ rationes vertere possint,  
Fortunæque tuas omneis turbare timore?*

LUCRET.

**I**N the History of the *French Academy Royal of Inscriptions*, there is a short Discourse concerning *Presages*; from which I shall borrow as much as may give my Readers a general View, of the more minute and trifling *Omens* of Life, amongst the Ancients; as a very proper Supplement to my \* *Lectures on Superstition.*

THE vain Curiosity of Mankind, to pry into Futurity, has in all Ages betrayed them into divers Impertinencies, that are not only extravagant, but prejudicial to their Repose. This Weakness put Men upon having recourse to Oracles, to Sooth-Sayers, to Interpreters of Dreams, and Explainers of *Presages.*

This last Kind of *Divination* is very ancient; it being probable, that the first Instituters of Idolatry, were likewise the first Inventers of *Presages*, or *Omens.* It is at least certain, that the old Inhabitants of *Palestine* were addicted to this Superstition, in the Days of *Moses*, who forewarns the *Israelites*, not to fall into the Delusions of the Nations, whose Lands they were going to possess.

THE *Egyptians* surpassed all People in the Science of *Presages*; insomuch that, by bringing their several Observations under Rules, they had reduced

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\* N° 34. 54.



it into an Art. There are sufficient Reasons, to believe, that the *Egyptians* spread this idle Knowledge into *Greece*; where it was in great Vogue in the Time of the *Trojan War*. The *Etrurians* (an ancient People of *Italy*) who were very expert in Presages, as well as in most Kinds of Divination, say, that one *Tages* first taught them to understand Omens. The *Romans* learnt, what they knew of this mysterious Doctrine, from the *Etrurians*; and, for several Ages, the *Roman Senate* sent their young Men, of the chief Families, into *Tuscany*, to study a Science, which they thought important, for the Preservation of the State.

These *Presages* were of divers kinds; which may be reduced under seven principal Denominations.

I. *Fortuitous Words*; which were esteemed *Divine Voices*, when the Authour of them was not known. Such was the Voice which warned the *Romans* of the Approach of the *Gauls*; and to which a Temple was dedicated, under the Name of *Aius Loquutus*. But, when the Speaker was known to be a Man, these Words were called, *Human Voices*. Before the Undertaking of any Enterprize, it was customary to go out of their Houses, to catch the Words of the first Man they met; or, to send out a Slave to remark what was said in the Streets; and upon these Words, spoke as it were by Chance (which they applied to their Designs) they sometimes took serious Resolutions.

II. *Convulsions* of certain Parts of the Body; principally of the Heart, the Eyes, and the Brows. Palpitations of the Heart betokened no Good; and, particularly, fore-boded the Infidelity of a Friend. Convulsions in the right Eye, or Brow, passed for a lucky Omen. A Numness in the  
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Little Finger, or Catchings in the Left Thumb, were unfavourable Signs.

III. A *Ring*ing, or imaginary Noise, in the Ears. This, with the Ancients, signified, that some one was talking of them in their Absence.

IV. *Sneezing*. This Prefage was equivocal; and might be interpreted lucky, or unlucky, according to the Occasions. For this Reason it was customary to pray for the Safety of the Person, who sneezed, by saying, *Jupiter save you*. The Morning-Sneezings (counted from Mid-night to Mid-day) were not reputed Good: And, of those which happened after Noon, they were most esteemed, which came from the Right Side: But, the God of Love (from whatever Side they came) rendered them always favourable to Lovers; if we may believe *Catullus*.

V. *Accidental Falls*. When *Veia* was taken; *Camillus*, observing the rich Plunder, prayed to the Gods, to avert, by some slight Disgrace, the Envy, which his (or the *Romans*) Good Fortune might occasion: As he made this Prayer, he fell; and his Fall was, afterwards, looked upon as a Prefage of his Exile, and of the taking of *Rome* by the *Gauls*. The Statues of *Nero's* Household-Gods tumbled down on the First of *January*; which was thought to betoken the Death of that Prince, in a short time. If a Man, going abroad, happened to stumble against the Threshold; to burst his Shoe-strings; or his Garment, catching to the Chair, checked his Rising; these were taken for Bad Omens.

VI. *Meeting* certain Persons, or Animals. If, upon going out in the Morning, they met an *Ethiopian*, an Eunuch, a Dwarf, or a deformed Person; they were frightened, and returned home. The Meeting of some Animals was fortunate; as

a Lion, Ants, and Bees: The Meeting others, altogether unfortunate; as Serpents, Wolves, Foxes, Dogs, Cats, &c.

VII. *Names.* Great Care was taken, that the Children, who assisted in the Sacrifices; the Persons, who performed the Dedication of Temples; and the Soldiers, who were first enrolled, should have such Names, as were of an agreeable Signification: And Names of a disagreeable, or an offensive Meaning, were abominated.

As for the Occasions, upon which the Ancients had recourse to Presages; there was no Time, in which it was thought safe to neglect them: But, it was judged requisite to observe them, more especially, in entering upon any Undertaking. Hence came the Custom, at *Rome*, of saying Nothing, but what was pleasing, on the *First of January*; of making kind Wishes to each other, and accompanying their Compliments with little Presents, particularly of Honey. This Regard to Presages took place in all their religious Ceremonies, and in their publick Acts; which began with this Preamble, *quod felix, faustum, fortunatumque sit*: As great Care was, likewise, taken to attend to them, in private Affairs; at Meals, upon a Journey, in Marriages, at the Birth of a Child, &c.

BUT the bare Observation of Omens was not sufficient: It was likewise necessary to accept them; to be thankful to the Gods for them; to pray for the Accomplishment of them; and to petition for new Presages, to confirm the former. On the other hand; if the Omen had no promising Aspect, it was rejected with Horror; and the Gods were beseeched to turn aside the Event; provided it seemed an accidental Presage: But, if it came in consequence of a Petition offered up, there was no other Remedy, but to submit to the Will of the Gods.

T H E R E

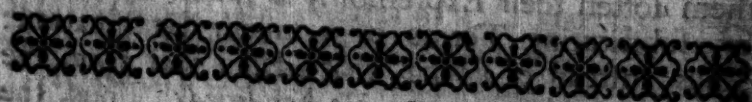


THERE were several Expedients, in use, to frustrate bad Omens: One of the most ordinary, to prevent the Effects of any disagreeable Object, or Discourse, was to spit immediately. When it was not possible to avoid using certain Words, which were reputed unlucky; the Speaker took the precaution to renounce (by an express Derestation) every Evil, his Speech might portend. This made them soften their Expressions, as much as possible, by substituting Terms of a milder Signification: Thus, instead of saying, that a Man *was dead*, the Phrase was changed to, *He has lived*: Thus, the *Athenians* called the Prison, the *Dwelling*; the Executioner, the *publick Officer*.

A compleat Collection of the various Presages, that are, or ever have been, in request, in the different Ages, and Nations, of the World, would make not only an entertaining, but a very instructive Piece of History. This would discover one of the main Sources of Superstition, and expose several false Appearances of Religion: And it would be a strong Argument to put the Unwary upon their Guard, by shewing them, that very flourishing Nations may be led into a Belief of the most trifling Absurdities. If such a Collection were impartially made, I am apt to believe, there would appear as ample a Catalogue of Follies of this kind, in the *Christian* Countries, as in the *Heathen*; and very often, the same Extravagancies, in common to both.

IF any of my *Readers*, of either Sex, find themselves haunted with these Superstitions; I can recommend to them, one very plain and effectual Remedy, against the Power of such Delusions. Let the Person aggrieved, take courage only for a few days; during which Time, let him diligently observe how frequently the most credited Omens (whether good, or bad,) fail of producing Consequences

of producing Consequences of any Sort : And then, let him fairly compute, how many good Chances befall him after the worst Presages ; and how many cross Accidents come upon him, after the very best Omens : And the natural Conclusion will be, that the Hopes from the one, and the Terrours from the other, are only the Phantoms of a distempered Imagination.



N<sup>o</sup> 63. *Monday, Octob. 27. 1718.*

*Ut Pictura Poesis erit.* —————

HOR.

THE Verses, in the Close of this Paper, furnish me with a proper Occasion to make a few Reflections upon Poetry and Painting, which may not be unacceptable to such as delight in either, or both, of these Arts.

THE surprizing Excellency, which is peculiar to a great Poet, is the Skill of conveying to another, by the Help of Words, those just and lively Ideas, which rise in his Imagination, in the same Force and Perspicuity, as he himself conceives them. Words, in his Disposal, are Things : And the Deception proves so strong, that the Reader forgets he is perusing a Piece of Writing ; or, at least, takes the Poem for a Book of Magick, which (as he passes from one Period to another) surrounds him with amazing Objects, and drives him from Passion to Passion ; transporting him into Joys and Griefs, Pleasures and Pains, with a Violence not to be resisted.

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THE Perfection of a Master-Painter is, to be able to perform the same Wonders by Colours, which the Poet commands by Language. His Ideas pass from his Mind into his Pencil, and rise upon the Canvass in their full Vigour and Proportion. His every Touch is a Creation: The Canvass is no longer a level, lifeless Surface; but a Scene, diversify'd with Buildings, Mountains, Forests; or, perhaps, a Sea, deformed with Tempests; a Sky, enraged with Storms, flashing out Lightning; and Clouds, bursting with Thunder: Or, a Field of War, stained with Blood, and filled with Uproar and Confusion: Or, perhaps, the silent, solitary Retreat of Sorrow and Despair; or, if he pleases, the enchanted Bower of Bliss, the Residence of Love and Beauty.

SUCH is the Efficacy of Words and Numbers; and such the Energy of Lights and Shades, under the Conduct of a superiour Genius: Both equally wonderful in their Operations; both equally pleasing: But not alike instructive; in which Point, the Poet unquestionably claims Preheminence over the Painter.

IT would be hard to determine, which of these two Arts require the greater Power of Imagination, the longer Term of Experience, and the more unwearied Application. It seems equally difficult to paint in Words, or in Colours; so as to impose the one upon the Reader, and the other on the Beholder, for Realities. The Great Poet, and the Great Painter, think alike; but, they express their Thoughts by very different Powers. The Painter's Language is his Colours: The Poet's Colours are his Diction. The strongest Colouring will fade; and the most significant Words grow obsolete. Many of the most celebrated Writings of Antiquity are preserved: The Paintings are all perished. The Painter is



equally understood in all Nations: And the Poet can distribute every one of his Performances into the Hands of all his Countrymen.

THE Poet and the Painter may mutually improve one another, by judiciously perusing each other's Works. The Similitudes, the Descriptions, and Metaphors of the one; the Landskips, Figures, and Postures, of the other, equally tend to regulate, and enliven, the Imagination. The violent Motions of Nature are so very transient, that it is difficult to catch distinct Ideas of them, from the Life: Whereas, when a great Painter has fixed a Passion in a Face, the Poet may there study the Workings of it in the Features, at his leisure: And the Painter may, in his Turn, receive the like Advantage from the Poet.

It shews the greatest Skill in these Artists, when they arrive to the Perfection of copying happily one from the other. There is not the least Resemblance between Words and Colours, as there is between different Languages: And therefore, it requires a strong Faculty of Imaging, and a just Manner of thinking, to be able to translate out of one of these into the other, without losing the Spirit.

THESE Observations are the Result of what occurred to me, upon opening the following welcome Packet from a fair Lady; in which the Reader will find a Poet copying, with Success, the Beauties of the greatest Masters in Painting.

*To my Friend, The FREE-THINKER.*

S I R, Octob. 7. 1718.

" I Confess I was a little displeased, when I first  
 " saw \* your Letter, in Answer to mine: But  
 " when I had slept upon it, and read it over again  
 " with cooler Reflection, I began to be sensible of  
 " my Obligations to you, for your *Plain-Dealing*.

" As a Token of my Gratitude, I send enclosed  
 " a Copy of Verses; the most elegant Present, I  
 " can make you.

" THE Gentleman, who writ them, sent them  
 " to me, dated from the *Escorial*. They express  
 " the Admiration, he was struck with, at the sight  
 " of the Variety of fine *Scripture-Paintings*, there.

I am, S I R,

*Wholly your Disciple,*

SYLVIA.

*HOW lovely sacred Pourtraiture appears!  
 What heavenly Charms the bright Delusion wears!  
 Lo, unveil'd Glories blaze, to Sense confess,  
 Their dazzling Forms in Shape and Colours dress!  
 Seraphs around, in Saphire Shades, are spread;  
 And Sky-dipt Pencils the rich Purple shed.*

*Scene, after Scene, my raviſh'd Eyes purſue;  
 One ſcarce enjoy'd, another tempts my View.  
 Here Clouds, in Streams of Gold, are taught to flow:  
 See Paul entranced, in beamy Raptures glow!  
 There, on fresh Flowers reposed, pale Martyrs plain;  
 Yet new to Bliss, and languishing with Pain:*

*Soft*

38 *The FREE-THINKER* N<sup>o</sup> 64.

*Soft Cherubs healing Air, and Harps, apply;  
And circling Triumphs croud the pitying Sky.*

*Beneath, on Earth, behold an humbler Scene;  
The meek Messiah, with his Pilgrim Train!  
Disease, retiring, owns his dread Command;  
And Health, and Light, flow from the potent Hand.*

*There Mystick Nuptials serious Mirth allow;  
Ambitious Chaplets wreath his awful Brow.  
Angels in silent Streams strange Nectar pour,  
And unseen Clusters yield a Purple Show'r:  
The wond'ring Guests perceive the inspiring Juice;  
And sparkling Cups celestial Joys infuse.*

*The Funerals past, here they despair of Aid;  
While mourning Loves his tardy Steps upbraid:  
But see, he comes! See, from the yawning Tomb,  
The rising Youth, like new-born Lillies, bloom!  
The frighted Sisters shake, with pleasing Dread;  
And tender Shrieks salute the wakening Dead.*

*What smiling Graces my blest Eyes invade!  
Hail, bright Maria! Hail, celestial Shade!  
Here, Virgin Innocence, and Love Divine,  
Mixt in one Face, in sweet Confusion shine;  
And, softly varying blend, in doubtful Red,  
The tender Mother with the blushing Maid.*

*Such glorious Forms, the guilty Temples stain;  
And Crouds, adoring, lift their Hands in vain.*

*Thus ancient Greece presum'd, with flattering Skill,  
Minerva's awful Beauties to reveal;  
Into the Mansions of the Gods to pry,  
And paint the Powers conceal'd within the Sky.*



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*Bold Plato thus, his Shadowy Science taught;  
And Athens prais'd the new, harmonious Thought.*

*Vain Thesis of Human Art ! No Paint can show,*

*No Words can figure, what no Mortals know.*

*Poorly, our faint Ideas all combine,*

*To form an Image, of the Power Divine :*

*He only his own Likeness can express,*

*And radiant Image in full Glory dress ;*

*New-mold the Clay, and with his Finger trace*

*His bright Resemblance, on the stubborn Mass ;*

*Those heavenly Colours on the Mind revive,*

*Inform the Heart, and teach the Soul to live.*



N<sup>o</sup> 64. *Friday, Octob. 31. 1718.*

Οἷς γὰρ ἂν ἐντραφῶσι νόμοις, καὶ κατὰ πᾶσα θεῖαν εὐτυ-  
χίαν ἀκίνητοι γίνωνται μακρῶν καὶ πολλῶν χρόνων ὥς  
μὴδὲνα εἶναι μείζων μὴδὲ ἀκοὴν τὸ ποτὲ ἄλλως αὐτὰ  
σχεῖν ἢ καθάπερ νῦν εἶσι, σέβεται, καὶ φοβεῖται πᾶσα  
ἡ ψυχὴ τὸ ἂ κινεῖν τῶν τότε καθεστώτων.

PLAT. de Leg. Lib. 7.

**I**N my *Fifty Eighth* Lecture (which opens a new  
Course of Studies) I have attempted to draw  
my Disciples out of the Romance of Politicks, by  
exhorting them to acquire some Knowledge of the  
Laws of *England*, before they undertake the Go-  
vernment of it. I shall, this day, pursue the same  
Design;

Design; and endeavour, by some additional Considerations, to divert that Zeal, with which my Countrymen are possessed, of labouring to force their private Schemes into Practice; and thereby striving to introduce Alterations into the Constitution; which (notwithstanding their great Foresight) may, some time or other, prove fatal to our Liberties.

IF the Nature, the different Capacities and Inclinations, of Mankind be duely considered, in a political Way; we shall soon be satisfied, that much the smallest Proportion of Men are governed, in their Actions, by the true Reason of Things. The Justice and Wisdom of a Law enters, but little, into the Consideration of the Multitude: But, the Antiquity of a Law, and the Veneration, with which it is thereby fixed in the Minds of the People, are the most popular and forcible Motives of the ready Obedience, paid to it.

THE introducing of new Forms, is generally attended with dangerous Disputes: And, the Generality are best contented, when they are governed, as their Fore-Fathers were. It is very seldom adviseable to attempt a Change, even for the better, in some Parts of a Constitution. The greatest Law-givers, who have yet appeared in the World, have unanimously esteemed frequent Changes in the Laws of any State to be prejudicial to it. Therefore, to prevent this Inconveniency, they did all make use of Religion, and the Belief of a divine Institution, to over-awe the People, and make them think it the highest Presumption and Impiety to attempt any Change. Thus, *Numa* prepossessed the *Romans* with a Notion of his Commerce with the Goddess *Egeria*. *Lycurgus* swore the People of *Sparta*, punctually to observe his Laws, till his Return from the Oracle of *Delphos*; and then, in order to render  
their

their Obedience perpetual, he made himself a voluntary Exile. It is needless to mention *Solon*, *Zamolxis*, and the other Legislators of Antiquity, since it will be sufficient to observe, That the End, which they all proposed, by this Method of Proceeding, was to create a religious, habitual Obedience, in the People, to a System of Laws, which (after the strictest Examination) they judged to be founded on right Reason.

WHAT I have advanced, in the foregoing Paragraphs, is not to be applied strictly to those particular Laws, which relate to the subordinate Parts of Government, and the Forms, in which private Justice is administered: But, to those general Principles, and Methods of Law, which are the immutable Out-Lines of Government; and immediately relate to the Constitution it self.

It is certainly more practicable, to make a thousand Changes in the *Rules* of private Justice, than one, in any main Point of the Constitution. I may exemplify the Truth of this Observation, by the Temper of my Countrymen. They remain satisfied with the several Changes, that have been made in the Rules, whereby their Property in Land, &c. is determined: When yet, an Attempt to change the constituent Parts of the Legislative Power; or, perhaps, even to depart from the very Form, in which those Alterations are made, would (in all probability) create a general Uneasiness and Jealousy, in the People; for the Consequences of which, no wise Man would answer: And, it would be in vain to urge to them, at such a Juncture, that the Alteration proposed, would infallibly turn to their advantage. I believe, no Man doubts, that a Form of Representation might be projected, in every respect more equal, and more beneficial to the publick Liberty than that of chusing our Members of Parliament out of such inconsiderable Boroughs,



as now have a Right to be represented; and yet, I fancy, no Man, in his Wits, would attempt to changethis ancient Method.

ALTHOUGH Alterations in the subordinate Branches of Law, are sometimes absolutely necessary to the Administration of Government; yet a Change, even in them, should not be frequently and avowedly practised. The People may be insensibly drawn into a Practice, or Custom, contrary to an old Law: When, at the same time, they would, perhaps, be very much incensed, if that Law (though till then forgotten) were formally repealed: And therefore, it is generally more adviseable, to let a Law, of any standing, (unless the Inconveniencies of it are universally known and acknowledged) wear obsolete, than to repeal it by any publick Act.

THIS was the Conduct the *Romans* observed, with reference to their famous Laws of the *Twelve Tables*. Those Laws had been enacted with so much Solemnity, that they judged it highly impolitick, to lessen the Veneration, which the People had for them. They chose, therefore, to let such Particulars in them, as were impracticable, and, in Fact, contrary to natural Justice and Equity, grow into Disuse: Neither did they, by any Act of the State, annul any Portion of them, until seven hundred Years after they had been enacted. The same prudential Conduct has likewise been observed in *England*, with reference to the Statute of *Magna Charta*; which, with us, is justly held in the greatest Veneration: There is a kind of secret Charm in the very Words; and the Superstition of the People, has brought them to signify every Liberty and Privilege, which they enjoy by any Law whatsoever. This Statute has been confirmed more than thirty Times: And, though seven Parts in Ten of it are  
now

N<sup>o</sup> 64. *The FREE-THINKER.* 43

now become obsolete, and quite out of Use; yet no part thereof has been nominally repealed.

No Nation ever insisted, so rigorously, upon this Immutability of Laws, as the *Locrians*; who, in this respect, may be said to have been as obstinate, in one Extreme; as my Countrymen are prone, to the other. Among these People, it was an established Rule of Government; that every Man, who intended to propose an Alteration in any Part of the Law, should come into the publick Assembly of the People (where all Proposals of that kind were to be made) with a Halter about his Neck: And, in case he did not prevail with the People to admit of his Proposal; he was to be hanged, upon the Spot.

THIS Government subsisted, a long time, with only its old original Laws, and Institutions. The Reader will easily imagine, that they abounded not in *Innovating Patriots*, upon the foresaid hard Condition. But at last, however, an Alteration was proposed, and took effect, on the following Occasion. The Law of *Retaliation* (which prevailed in all the ancient Nations through the World) was a fundamental Law with the *Locrians*. It happened, that a certain *One-Eyed* Citizen had a Quarrel with a Neighbour, who had two Eyes. His Antagonist, being very revengeful, threatened this unfortunate Man, that since by the Law (which was *an Eye for an Eye*, &c.) it could cost him but one of his Eyes, he would put out the single Eye of his Enemy. Hereupon, the *One-Eyed* Man fairly ventured into the publick Assembly, with a Halter about his Neck; and there proposed, it might, for the future, be an established Law, That if a Man, having *Two Eyes*, should put out the *One Eye* of a Person who had no more; the Offender should forfeit both his Eyes. And accordingly, the People were

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were convinced, That it was very just, he, who blinded another, should be blinded himself.

IN this Manner were these People shewn the Folly, of making those Laws immutable, which related only to private Justice: And, I wish, the *Britans* could be as easily persuaded, of the Danger there is, in making frequent Alterations in those Laws, which more immediately regard the Publick. The Liberties of all our neighbouring Nations have been lost, by not closely attending to this Caution. The strongest Fence of publick Liberty, is that Enthusiastick Veneration, which the Common People conceive for those Laws, that were intended for the Barriers of it: And every wise Patriot will encourage this Enthusiasm, and make a right Use of it. For, though, some of our Schematists might be able to project a Form of Law, &c. which, abstractedly considered, may appear as useful as that, which we enjoy; yet still, that Strength and Authority would be wanting, which can be derived only from a long, habitual Obedience of the People.







N<sup>o</sup> 65. *Monday, Nov. 3. 1718.*

*Non enim de Tyranno, sed de Cive; non de Domino,  
sed de Parente loquimur.*

PLIN. Paneg.

THE Criticks have universally agreed, to reduce the Poets, of all Ages, under a very general Distribution, by sorting them into the *Good* and the *Bad*; making not the least Allowance for the *Indifferent*. The same Rule of judging, may as equitably hold with relation to Kings: This is a Character in Life, the Sublimity of which admits not of *Mediocrity*. The Good King (who, alone, is the Great One) can, only, make his Subjects happy: And, if the People are not the better, they must necessarily be the worse, for their Prince.

THE Monarch may not surpass the Philosopher in the Love of Virtue, in Wisdom, in Courage; neither in the Fatigues of the Body, or Applications of the Mind: The glorious Prerogative, that raises a Sovereign above the Level of Human Nature, and entitles him to the Veneration of Mankind, is the extensive Power of doing Good. His Wishes become Blessings: His earnest Desires take effect: Whole Nations feel the Emotions of his Heart: And he makes Millions glad, when he thinks a-right; since he can pass his Resolutions into Action.

GREAT

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GREAT Talents are, indeed, required in a good King: The meanest Capacity is sufficient for a Tyrant. The Exercise of Arbitrary Power can be maintained only by Force; and, where the Force is superiour to the Resistance, there needs but little Skill to conduct it. A Keeper of Bears may as well vaunt his Policy, as a Ruler of Slaves: The whole Mystery of both these Potentates, consists in having strong Chains and rough Muzzels; and to be well assured, that their Subjects cannot break loose. But, to govern a People by their own Laws, and to employ the *Prerogative* only for their Good; so as to found the Power, and the Grandeur, of the Prince, in the Liberty, and Prosperity of the Subject: This is, properly, the Art of Government; and demands the most consummate Wisdom, and the sublimest Vertue. The Throne of such a Monarch is established in the Hearts of his People: His Voice is the Voice of a Multitude; and his Majesty is not a Phantome, but the united Strength of the whole Community.

How glorious, how desirable, is the Condition, that furnishes a Man with daily Opportunities of doing Good to Thousands of Men! How dangerous, how little to be coveted, is the Station, which hourly exposes a Man to the hazard of prejudicing Millions! It is easy to conceive, that the Cares of a Sovereign, who is the Father of his Country, must be Great, and almost without Intermission: But then, he is greatly recompensed: His Fatigues are repay'd with the Love and Veneration of a People; the sublimest, and most sensible, Gratification to a Noble Mind! The Nation rejoices: The Prince is pleased: Their Satisfaction is mutual; and they both enhance the Happiness of each other.

THESE

THESE Reflections are intended to awaken in my Countrymen, the most grateful Remembrances of a Monarch, whose Virtues claim every Acknowledgement from the *Britons*, while they retain a Sense of Liberty. The two Days, succeeding to the present, will for ever be distinguished in our Chronicles: The first gave the *Prince of Orange* to the World; the second gave *King William* to *England*! He landed, and our Fears vanished: He reigned, and we became secure!

It is very much to be lamented, that *Europe* has not, hitherto, produced an Historian, to deliver down to future Ages, the Actions of this Great Man, in the full Lustre, in which they were admired throughout *Europe*, not many Years since. Such a Work is most earnestly to be desired, out of Good Will to Mankind: It would animate Princes, with the true Spirit of Heroism; it would shew, how Virtue surmounts the greatest Difficulties; and, how the Activity of one superiour Genius, in an Age, is sufficient to rescue Mankind from Tyranny and Oppression.

THE whole Life of the Hero, I am speaking of, was employed in combating against the Abuse of Power; and in opposing every Attempt to invade the Rights and Privileges of Men. His Resolution was superiour to the perpetual Obstacles, that thwarted his Designs; and his Intrepidity, on all Occasions, suitable to the righteous Cause, for which he so often ventured to die. The Delicacy of his Constitution did, in no wise, weaken the Vigour of his Spirit: He seemed rather a *Being*, than a *Man*; and his Mind, all along, triumphed over a very infirm State of Health.

HE had placed himself at the Head of the Protestant Interest from his Youth; and maintained it, against the united Intrigues of the Popish Powers, to the last. What important Schemes did he plan!

What



What weighty Negotiations did he bring to a Conclusion! What desperate Battles did he fight! What black Conspiracies did he escape! And what Clemency did he not manifest to his most unreasonable Enemies, and most treacherous Subjects!

As to his auspicious Reign over this Nation, I may say, it was one continued Series of Actions, for the Welfare of the People: And I appeal to the Publick Acts, and Records, of his Time, when I affirm, that none of our Princes, his Predecessours, conferred so many singular Benefits upon the Subjects; or, rescued them from such imminent Dangers; or took so great care, to perpetuate their Liberties to Posterity. So that, he must, for ever, be of *Glorious Memory*, with every honest *Englishman*.

A *N Englishman* should learn to reflect upon the *Alexanders*, and the *Cæsars*, with Abhorrence: History abounds with Ambitious Monarchs; we read of their arrogant Triumphs; and overlook the Confusion, and Slavery, and Misery, in which they involved Mankind. How different is the Glory of *King William*; who drew his Sword, and formed Alliances, only to preserve the Liberties of *Europe*? Nor, were his Labours without Success: He lived to save the most flourishing Common-Wealth, from the most impending Ruin, and to rescue the only Free Kingdom of the World, from Tyranny and Superstition. The first Act of his Reign, was to restore us to our Laws, and to our Religion; and his last Moments were employed, in confirming those Blessings to our Posterity, by completing the Establishment of the *Protestant Succession*.





N<sup>o</sup> 66. *Friday, November 7. 1718.*

*Here, Prudence, over Virgin Love, presides:*

*The Happy Wives, are not the happiest Brides.*

ANONYM.

**C**onsidering that I have not yet compleated eight Months in the Exercise of my Office; I think, I have given the helpless Sex sufficient Proofs of my Readiness to serve them. This, no doubt, has lately encouraged one of my Pupils to place great Confidence in me, in a very weighty Affair; which requires Dispatch: And, I am sorry, I have wanted Leisure to comply sooner with her Request.

*To the FREE-THINKER.*

SIR,

October 23. 1718.

" I Am a young Woman, who have little or no  
 " Pretensions to Beauty; though, I am not blemished with any Deformity; and, I am told, I  
 " am, all together, very well; and, in the Opinion  
 " of some, even agreeable. I am of a good, but  
 " unfortunate, Family; and, I have had the Education of a Gentlewoman: Though, by the Misfortunes of my Parents and Relations, I am like to  
 " be no Fortune.

" I have not the least Symptoms of Coquetry  
 " in my Nature: I never was fond of the Conversation of your Sex; and, have been remarkably

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" careful

"careful to shun the Company of young Gentle-  
 "men. This is my known Character; and, from  
 "my grave Looks, my Acquaintance have, all along,  
 "predestinated me to marry some old Man.

"Now, Sir, you must know, there is a cer-  
 "tain Gentleman in the World, well advanced in  
 "Years; in plentiful Circumstances; and, without  
 "an Heir. I have seen him several times, in pub-  
 "lick; and could like him, very well, for a Hus-  
 "band: But, I am at a loss, how to let him know,  
 "my Approbation of him, without exposing my  
 "Reputation, and offending against the Rules of  
 "Modesty, which Custom has prescribed to us Vir-  
 "gins. I think no Person so capable to advise me,  
 "in this Difficulty, as your self.

"I remember, when a great Lord, who had ta-  
 "ken a Wife without a Portion, came to present  
 "his Lady to the late Queen; her Majesty was  
 "pleased to say, *I like your Choice very well, my*  
 "*Lord; Money you have no Occasion for; and, in*  
 "*this Lady you are secure of Virtue.* If you can  
 "persuade my Gentleman to be of the same Opi-  
 "nion, I shall study to make him happy: And, I  
 "am satisfy'd, you think too justly to censure a  
 "Woman, who, in a vertuous Way, would be  
 "glad to advance her Fortune.

"I hope you will be so generous, as to let me  
 "soon have your Advice: If there comes any Good  
 "of it, I shall, in due time, acknowledge it; and,  
 "you may depend upon receiving one of my Wed-  
 "ding Favours. I am, Sir, with due Respect,

*Yours,*

AMALIA.

P. S. "I had almost forgot to acquaint you, that  
 "I excel in making Water-Gruel, Milk-Porridge,  
 "and



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"and Caudle : I have always been my Father's  
"Dresser ; I understand the decent Tye of a Cra-  
"vat ; and the grave Adjustment of a Wig to a  
"Nicety ; and can air a Night-Cap with any Wo-  
"man in the Nation."

*AMALIA* has represented her Case in so ju-  
stifiable a Manner, that I am far from disapprov-  
ing her Project ; or, from thinking, that her Inten-  
tions are not both honourable and prudent. She  
seems to be compleatly qualified for the Condition  
of Life, she chooses : And if she proves so fortu-  
nate, as to accomplish her Designs, I shall be proud  
of attending her in the Quality of a Brideman. In  
the mean time, to forward the mutual Happiness of  
both Parties, I shall deliver my Sentiments impar-  
tially on either side ; and the rather, because they  
may be of service to several discreet Virgins, who  
may be engaged in the like Pursuits.

IT shews great Moderation of Mind, in a young  
Woman of no Fortune, to be able to like an old  
Man, who can supply so material a Deficiency.  
And it is certain, that there are Agreeablenesses in  
Age, which (upon the whole) a serious Temper  
may think, not inferiour to those of Youth. The  
calm, equal Satisfaction, which may be found in  
the one, do (at least) ballance the eager, unequal  
Raptures of the other. Happiness may be compa-  
red to a gentle, regular Stream, that always flows  
alike : Transport is a Torrent, which for a few Mo-  
ments rages, and having no settled Source, soon  
leaves its Channel dry. My Correspondent wisely  
prefers the Durableness of the first, to the Violence  
of the latter ; and has learnt to conduct the most  
head-strong, blind Passion, with Prudence and  
Foresight.

THE best Advice I can give *Amalia*, to direct her in her present View, is to consider ; that a Person advanced in Years, and Experience, is not to be engaged by the Methods, which the Sex practise, with success, upon young Men. Coyness, Difficulty of Access, studied Quarrels, little Jealousies, and vexatious Disappointments, will entirely defeat her Hopes. The wealthy old Man, is to be secured by a modest, ready Compliance to his Proposals : He makes Love, as he would make a Purchase : He comes with ready Money ; and, though he may like the Cargo, yet he expects, there should not be many Words to the Bargain. The least Coldness makes him fly off, and imagine the young Lady has a Contempt for the Wisdom of Age, and is ignorant of the inestimable Value of Money.

SINCE I have no Hint given me, whereby to guess at the particular Person, *Amalia* desires to make happy ; I must here address my self, in general, to all the rich old Gentlemen, who are *at their own Disposal*. When a Batchelour has gone deep into Life ; he generally has the Misfortune to survive his Band of Intimates ; and, to live like an Alien, in his Native Country. His Home is a joyless Cave to him, by Night ; and, the most populous City a Desert, by Day. In this comfortless, forlorn Condition, there is no Relief equal to a young, virtuous Wife ; who will, at all times, prove a pleasing Companion, and a tender Friend. I speak to Persons of Reflection ; and therefore, I need not be more particular in my Advice. I shall only add an Observation of *Montagne's* ; that the very conversing with Youth, drives off old Age ; and prolongs the Cheerfulness of the Mind. It seems, to me, like preserving a tender Constitution, by removing into a wholesome Air, and a warm Climate.

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THERE have been young Wives full of Tenderness, and Affection, to Husbands of an Age very distant from their own. And, because Examples, drawn from Persons of great Distinction, are very flattering Inducements to a liberal Mind; I shall refer my Readers, of either Sex (whom this Discourse may concern) to *Plutarch's* Life of *Pompey*; where, they may find the youthful *Cornelia* partaking the Distresses of her unfortunate Lord, in the most affectionate Manner; and, bitterly lamenting his Death, in the Nine and fiftieth Year of his Life.



N<sup>o</sup> 67. *Monday, Nov. 10. 1718.*

*Omnes homines, P. C. qui de rebus dubiis consultant, ab odio, amicitia, ira, atque omni misericordia, vacuos esse decet. Haud facile animus verum providet, ubi illa officiunt: neque quisquam omnium lubricum simul & usui paruit.*

SALLUST.

TOMORROW is the Day appointed, by his Majesty's Proclamation, for the *British* Parliament to assemble: A Senate of the most ample Privileges, and of the greatest Dignity, in the World; an Assembly of free-born Subjects; not so, by any Usurpations of the People; but by the ancient Laws, and Constitution, of the Realm.

I shall not, here, attempt to speak of the Rights of Parliament; nor of the whole Duty of the Members of both Houses: Intending to take an Opportunity to consider that fundamental Branch of our Government, in its proper Place, within the Com-



pals of my political Lectures. Neither, shall I advance any Notions, out of Favour, or Prejudice, to any particular Set of Men; but, endeavour to awaken, at this Juncture, such Resolutions, in the great Council of the Nation, as tend to the manifest Advantage of the whole Community; remembering still, that I have prescribed to my self one general and impartial Distribution of Mankind, by sorting them into the *Reasonable* and the *Unreasonable*.

IN order hereunto, I would fain recommend at present, to my Countrymen (of what Quality soever) who are now more immediately concerned in the Legislative Power, the serious Perusal of my *Preliminary Lectures*, recapitulated in the fifty-fifth Paper: and, more especially, those upon the *Love of Truth*; without which disinterested Principle of a true publick Spirit, no Person is worthy of a Seat in either House of Parliament.

ON the *Fourth* Instant, I was invited to make one, in a select Society; who met, in the Evening, to commemorate the *Glorious, and* (I hope) *Immortal, Memory of King William*. The Company consisted, chiefly, of Members of the *House of Commons*. There were present two young *Representatives*, of promising Parts, engaged in opposite Interests; each warm in his Party; and, sanguine alike, in their different Conclusions, as to the Resolutions of the Parliament, now ready to meet. When these Gentlemen had gone on, some time, in the Heat of their Debates, and in Pelt-ing each other, by Turns, with provoking Healths; *Probus* (putting back his Wig, and thereby disclosing the Authority of his grey Hairs) gave the Signal of Silence with his Hand; and moderated the Debate, in Words to the following effect.

GENTLEMEN;

" I HAVE been, in a particular manner, attentive to your little Animosities, this half Hour: And now (with the Leave of the Company) I desire, for the Honour of you both, and for the Interest of *Great-Britain*, I may be heard, a few Moments, with Patience and Attention.

" It pleases me, to find so many Members already in the Town; which makes me hope, there will not one be Absent, this Day Seven-night, from his Post. No Man should undertake to serve in Parliament, who does not think himself under an indispensable Obligation, to give his constant Attendance: It is a publick Concern; and the Trust is Sacred. As for those, who may at any time absent themselves, upon the Hopes of obliging, or the Fear of disobliging, a Great Man; they observe a dishonourable Neutrality, having neither the Courage to oppose what they judge to be Wrong; nor, the Honesty to stand by what they think to be Right. They are Soldiers, who hide themselves in the Day of Battle.

" You are young Men: You are our Expectation, and our Hope. I have been deceived in my Contemporaries: Let us not upbraid our Sons. Suffer not your selves to be Regimented: Maintain your Birth-Right; preserve your Freedom, as the Pledge of your Integrity. Read; Enquire; Hear; Debate: And then, Determine.

" Enter the *House of Commons*, as the Temple of Liberty. Do not you, Sir, take your Seat there, with a Resolution, beforehand, to oppose the

“ Court: Neither do you, Sir, go thither, with a  
 “ settled Purpose to approve its Measures. The  
 “ true Courtier, and the true Country-Gentle-  
 “ man, is he, who enables the King, only to ad-  
 “ minister Justice; to protect the Subjects; and,  
 “ to aggrandize the Nation.

“ You are young Men: When you rise up to  
 “ speak, affect not to shew your Rhetorick; nei-  
 “ ther, condescend to be Witty. A Jest is pro-  
 “ fane, in a Senate. Let your Speech be grave,  
 “ and pertinent; and, your Expressions manly, ra-  
 “ ther than delicate. Above all Things, avoid  
 “ Bitterness of Language, and Terms of Reproach.  
 “ You meet not to Revile, but, to Reason: You  
 “ meet as Friends, and Countrymen; Fellow-Ci-  
 “ tizens, and Fellow-Labourers, for your Own,  
 “ and the Common, Weal. The best Man may  
 “ err in his Judgment: And, even a disingenuous  
 “ Speaker is most effectually refuted, without pas-  
 “ sion. Be not ashamed to be convinced, by an  
 “ Adversary: Adhere to Truth; and be not too  
 “ confident, that there may not be a *Free-Thinker*  
 “ amongst you.

“ REMEMBER, your Counties, and your Bo-  
 “ roughs, do not send you into Parliament, to  
 “ give you an Opportunity to make your own  
 “ Fortunes; but to take care of theirs. Beware,  
 “ therefore, how you bestow your Voice; It is the  
 “ Voice of your Country.

“ REMEMBER, though you were chosen the  
 “ Representatives of a single Corporation; yet, you  
 “ enter the House of Commons, to serve for the  
 “ Interest of the whole Kingdom. As soon as the  
 “ Parliament sits, you, Sir, are more than Knight  
 “ of a Shire; and, your Friend is more than the  
 “ Deputy of a Corporate Town: You both, im-  
 “ mediately, commence Patriots, and Legislators,  
 “ of



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“ of *Great-Britain*; and, are enlarged in your  
 “ Power, by being made equal.

“ LASTLY, Remember; the King calls you  
 “ together, by his Royal Proclamation, to *fit for*  
 “ *the Dispatch of divers weighty and important*  
 “ *Affairs*. Let your Deliberations be void of A-  
 “ nimosities; clear of all Interests, but those of  
 “ the Community; and, free from all Passion, but  
 “ the Love of your Country. If, there be not  
 “ Wisdom in the Multitude of Counsellours, the  
 “ Confusion will be great, in proportion to their  
 “ Number. In a word, such is our Degeneracy  
 “ at Home; and such the Situation of Affairs  
 “ Abroad; that you, and your Children, may  
 “ have reason to reflect, with Satisfaction, on the  
 “ prudent Resolutions of this Session; or, sorely,  
 “ to regret the Loss of the Opportunity, now gi-  
 “ ven you, to make your selves, and your Poste-  
 “ rity, a Powerful, and Flourishing, People; the  
 “ Envy, and Admiration, of the Nations round  
 “ us.”



N<sup>o</sup> 68. *Friday, Nov. 14. 1718.*

*Personam tragicam forte Vulpes viderat:*

*O quanta species, inquit, cerebrum non habet!*

PHÆDR.

**T**H E great Affairs of the State, which call  
 our Senatours together, from the different  
 Parts of the Kingdom; bring, likewise, the fine

Women, the *Toasts* of the Nation, to Town; who may be considered, as the *Representatives* of the *British Beauties*. The gay Assemblies meet, and disperse, with the Parliament: Publick Business, and Publick Diversions, have the same Season; and, they serve to relieve each other.

AMONG the rest of the fair Tribe, *Aurelia* (my Favourite Disciple) is arrived. *Wednesday*, in the Evening, I went to pay my Respects to her; and, at the same time, inform my self of the Progress, she had made (during the Vacation) in *Free-Thinking*. I found her a very apt Scholar; perfectly Mistress of the Truths, I have inculcated; and in great forwardness, to become a most lovely Philosopher. She desired, I would take timely Care to prevent (if possible) or, at least, to discountenance *Masquerades*, this Winter: And when, I had finished my Visit, I immediately retired Home, to comply with her Request.

MY constant Readers, may remember, that I promised, to \* take a favourable Opportunity to admonish the Ladies, against the Innovation of *Masquerades*; and all Excesses of Gayety. I, then, thought, it would be philosophizing to little purpose, should I attempt to write against this Extravagance; when the Season, for it, was expired. On the first of *August*, I took an Occasion, from the Day, to speak of publick Games or Exercises; and hinted, that I should (in due time) consider publick Shews, or Spectacles: And now is the Time, when I may hope, my Reflections, on this Subject, may have some Influence over my Disciples.

As, in the Choice of publick Sports and Exercises, Care should be taken, to prefer such Games as tend to improve the People (in their different Stations) in such Feats of Activity, as may make them serviceable

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serviceable to the Community; so likewise, it behoves the Civil Magistrate not to authorize, nor even to suffer, any Shews or Spectacles, of a publick nature, which do not, in some degree, improve (at least, not corrupt) the Minds of the People, while they are diverted.

A N O T H E R Maxim of common Sense, which I shall venture to recommend, upon this Subject, is; that, in a free Country (more especially) publick Spectacles should be exhibited at as moderate an Expence, as Elegance, and Decency, will permit; and should be so contrived, that the Persons of an inferiour, and middle Rank, may inoffensively be admitted to partake of the Diversions, together with those of the best Fashion. By this Means, one great Branch of Luxury is cut off; there is a Dignity maintained, in the Spirits of the Multitude; and a Degree of Politeness diffuses itself; through the several Orders of the Spectatours.

I shall be anticipated, here, by my Reader; who, probably, will be before-hand with me, in approving Theatrical Representations. And, indeed, if our Writings, for the Stage, were always circumscribed within the Rules of Good Manners; and Men of Genius were encouraged to employ their Wit, wholly, in favour of Vertue, and Good Sense; and to adorn such Subjects, more especially, as fall in with the true Principles of our Constitution; no Entertainment could be invented equally amusing, nor half so instructive, as a good Play, justly represented.

O P E R A S are a very elegant Diversion; but more confined in *England*, by reason of the Expence required to support them; and, because the People are not, so universally, prepared to understand the Language of Musick, as they are to apprehend Expressions of Wit and Sense. Therefore, amongst us,



Operas cannot, yet, be so properly accounted publick Shews, as Entertainments for a select Audience.

THERE are publick Spectacles, that are not of so refined a Nature; nor much attended to by Persons of Distinction; which, nevertheless, may be very proper, and have no small Influence upon the People, for their Good. Such, in particular, is the *Lord Mayor's Shew*, in the City: Such are the solemn Processions of Corporations; or of any trading Companies; or Artificers; on stated Days. These Pageantries serve to inspire the Youth, with a Love for their Privileges, and their several Vocations; to quicken their Industry; and, to make them ambitious of arriving at the Honours, and Dignities, which fall within their respective Scenes of Life.

IT, likewise, becomes the Prudence of a Magistrate, to institute publick Spectacles, of an inferiour kind, to be exhibited (at proper Times) to the Populace; Amusements, suitable to their Capacity. The Art, in this point, is to divert them with such Shews, as may let in, at their Eyes, some very popular, and material, Instruction; and dispose them to become true Protestants, and good Subjects, while they rejoice. Of this kind, is the ancient and laudable Custom, of *burning the Pope*, on the *Fifth of November*; and in Commemoration of *Queen Elizabeth*. I am sorry to see this Ceremony is not performed, of late Years, with the usual Pomp and Triumph; since, under proper Regulations, it always has been, and always will prove a stronger Antidote against Popery, to the Multitude, than all the Writings of our Reformers.

THUS far, in general, concerning publick Games, and publick Shews, in two Lectures. I come now to consider the Innovation of *Masquerades*, introduced into this City, in our Time, by

a *French Duke*; whose chief Business was to seduce us, by specious Appearances; and to undermine the Vertue of the Nation, by such Methods of Luxury, and such Maxims of Policy, as (I hope) none, but a Foreigner, will ever have the Confidence to approve.

MASQUERADES may pass for a very arch Contrivance in Countries, where Jealousy passes for Wisdom; where every Master of a Family locks up his Women; and where the two Sexes never have an Opportunity to converse promiscuously, but in Disguise. In *Great-Britain*, the Ladies are as free as the Gentlemen; and we have no Diversions, nor publick Amusements, in which the one may not appear, without Offence, as frankly, as the other, in their proper Persons.

THEY must have very mean Notions of Politeness, who can imagine this outlandish Extravagance, any Improvement in our national Diversions. The wearing of an odd Mask, or a whimsical Habit, is a very poor, mechanical Way of being witty. And, I am pleased to find, our Masqueraders compleatly awkward, in their borrowed Characters. Without answering Questions, they expect their Dress should speak for them: They stalk about, like a Croud of Mutes; and the Great Room in the *Hay-Market*, upon these Occasions, resembles (said a pleasant *North Briton*) the Wardrobe of some ancient *Gothick King*, animated by Goblins.

IF we compute the Expence of the Habits, and the Excessiveness of the Subscriptions, to furnish out these Scenes of Folly; the Contributors will justly fall under the Censure of a severe Proverb. Persons of Quality, and Fashion, should never debase their Liberality, by lavishing away Money, to countenance, in a publick Manner, any Contrivance,

vance, which can never tend to improve any kind of Knowledge, or Elegancy in Life.

I forbear to mention here the several Inconveniences, in so populous a City, of this new Stratagem, to subvert our Good Sense; hoping, the sober Part of my Country-men may not be offended with it, this Winter. But, before I lay down my Pen; I beg Leave to intimate to our fine Ladies, that the Women of Quality, in old Rome, would not have disbursed the smallest Piece of Coin to support a Masquerade; and yet would, in a Body, make the largest Subscriptions to serve the State; even, to the Generosity of parting with their very Bracelets and Jewels, freely and unasked, for the Good of their Country.



N<sup>o</sup> 69. *Monday, Nov. 17. 1718.*

*Exstant omnes licet; dicam quod sentio: Bibliothecas Mehercule omnium Philosophorum Unus mihi videtur xii Tabularum Libellus, utilitatis Uberatus, superare.* CICERO. de Orat.

**T**O pursue my Course of \**Politics*: I have often wondered how it comes to pass, that a Knowledge of the General Principles of the common Law of *England* (especially as to such Parts of it as relate, more immediately, to the Constitution)



tion) should not be made the principal Accomplishment, in the Education of a *British* Gentleman. There is Nothing, in which the Publick is more nearly concerned, than in the early Notions and Principles, which are instilled into those Persons, whose Birth, and Circumstances, place them in such a Rank, in this free Nation, as may justify their Pretensions to the highest Employments in the State.

THE *Romans* had a particular Regard to this Consideration. Great Care was taken to inspire, betimes, the Sons of their Nobility and Gentry, with a Love, and even a Fondness, for the Laws of their Country. They were taught to repeat, by heart, the most remarkable Articles of the famous Laws of the *Twelve Tables*; which, to them, were in the Nature of our common Law; the Fountain, from whence all their other Laws did spring. In the Practice of Oratory, the Youth were frequently put upon exercising their Eloquence on a feigned Dispute in their Laws. This early Impression remained fresh in their Minds, to their latest Age; and was, perhaps, the true Motive of that lofty Commendation, which *Tully* gives to those Laws, in my present Motto.

IT is a Misfortune, our *Common Law* is not digested into a Method, which might render the Study of it easy to every Gentleman. If this were happily performed; my Readers would not be surprized, when I venture to affirm, that *Cicero's* Rapture is as justly applicable to the Laws of *England*, as to the Laws of the *Twelve Tables*.

I know very well, that all Persons, who are prejudiced in favour of the *Civil Law*, will immediately reflect upon the seeming Absurdities, that appear in several of our *English Forms*. Let me assure these Gentlemen, that the *Forms* of the *Roman Law* (as it stood in the Time of *Cicero*, and when their Empire was in its greatest Glory) were much more

ridiculous, than any *Form*, that has ever yet been practised in *England*.

I am very far from imagining, that every Gentleman ought to qualify himself to become a *Barrister*: Though, I think it absolutely necessary for him, to acquire some Knowledge of the *English* History; and a sufficient Skill in those Laws, which are requisite to the discharging of any Trust, or Employment, he may pretend to. If he is not willing to undergo this Fatigue, he should be satisfied, and even desirous, to remain unemployed; or, aspire, at farthest, to nothing beyond a *Sine-Cure*. The Happiness of a People, depends on the Knowledge and Capacity, as well as on the Integrity, of the Persons, who have the Direction of publick Affairs: And, it is obvious, that a general Knowledge of the Law, is as necessary, in the *internal* Parts, of the *English* Government, as Arithmetick is, in order to manage any Branch of Trade without Confusion. As for the Qualifications, which are requisite for the *external* Parts of Policy, I shall speak of them in another Lecture; and, upon Enquiry, I fear, my Countrymen will be found to be as unduly qualified for publick Business, in this respect, as in the other.

I remember, Sir *John Fortescue* observes, in his *Book of the Commendation of the Laws of England*, That none but Noblemen, or Gentlemen born, were learned in them: Admitting his Observation to be true, the present Age of Noblemen, and Gentlemen, of the greatest Estates, is the Reverse of the Age, in which he flourished. In our Universities, there are *Professours* of the *Roman* Law: and, Lectures are read (or, supposed to be read) in the Schools, upon some general *Titles* thereof. The Students acquiring, by this Means, a small smattering in the *Civil* Law, contract an early Prejudice against the Laws of their native Country. Preposterous Method of Education!

from whom grew (yet) liberty and law and

tion! How contrary is it, I do not say, to the Principles of true Politicks; but, even to common Sense! Nothing can fit a Man for publick Business, but a Knowledge of the publick Laws of his Country; and nothing can so much engage him in the Study of them, as his being timely possessed with a Love, and Veneration, for them.

How can we expect Men should be zealous in Defence of those Laws, which they are taught to despise in their Youth? And I appeal to the Testimony of the Generality of Men of Letters; whether most of our young Gentlemen do not come out of the Universities, with the highest Veneration for the *Civil Law*; and as great a Contempt for the *Common Law* of England: Though at the same time, I must do them the Justice to own, they have about an equal Share of Knowledge in both. I do not charge this Fault, so much, upon the Members of the Universities, as upon their Constitution; which obliges them to administer Justice in their Courts, according to the *Rules* of the *Civil*, and not of the *Common Law*: Which is a Fault not to be remedied by themselves.

HENCE, chiefly it is, that our Youth, though as early vexed with Ambition, as any young Men in the World, never so much as think of the Laws of the Land, in their eager Pursuits after Employments. But, as soon as they have a little improved their construing of the *Classick* Authours, into what they call a *Taste* of Poetry, and polite Learning; they make the *Tour* of *France*, and *Italy*; learn their Exercises; gaze upon fine Buildings, Paintings, and Statues; and so come home to set up for Ministers of State, upon these gay Accomplishments; utter Strangers to the Customs, and Humour, of their own Country; and, often ignorant of the very Geography of the Island.



ODD Qualifications these, for a Politician! Could I suppose these *Tinsel-Squires* had ever heard the Story, I should be apt to imagine, they acted, in good earnest, upon the Maxim, which the great *Swedish* Minister, Count *Oxestierne*, delivered, in Rallery, to his Son; who was diffident of his Capacity for Business, from his Want of Knowledge and Experience: *Nescis, mi fili, quam parca mundus regitur sapientia! Thou knowest not, my Son, how little Wisdom governs the World!*

THE Principle of Self-Love may, indeed, be alledged in favour of the disqualified Gentlemen, who undertake the Execution of Offices, merely, as they find them convenient, either to gratify their Ambition, or their Avarice; or, to repair a shattered Fortune: Let me, therefore, instead of blaming them, accuse the Judgment of those Persons, who sometimes do, as it were, clamour the Men of lively Imagination, and glittering Parts, (fit, perhaps, for every Thing, but Business) into Employments; which, otherwise, they could never have entertained the least Hopes of obtaining. I have often thought, no People, but my Countrymen, were ever possessed with this Humour: When turning over *Ælian*, I met with a Story, which is a just Parallel to what has been practised amongst our selves.

*Phrynichus*, a Poet of great Repute in *Athens*, once took an Opportunity to employ his Muse in the Service of his Country. The *Athenians* happened to be engaged in a War: Whereupon, this Gentleman immediately writ an excellent Copy of *Martial Verses*, to inspire his Fellow-Citizens with Courage and Resolution. My Readers may imagine his *Ode* to have been much of the same nature, with our Song of *Britons Strike Home*, &c. The wise People of *Athens*, were so highly pleased with the Poet's Performance, that they chose him General

N<sup>o</sup> 70. *The FREE-THINKER.* 67

ral of their Army; gravely supposing, that a Gentleman, who understood Poetry so well, must be good at Fighting, and fit for every Kind of Business.



N<sup>o</sup> 70. *Friday, Nov. 21. 1718.*

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*Suspect the sanctify'd, censorious Fair:  
The virtuous Woman, has a cheerful Air.  
Ingenuous Minds are, ever, least precise;  
And Prudes are, only in Appearance, Wise.*

ANONYM.

---

**I**T sometimes happens, when I have treated a Subject, that I am at a loss for a *Head-Piece* to my Paper; to speak in the Printer's Language. In this Distress I have, of late, apply'd my self to my Friend *Anonymus*; who, immediately, furnishes me with an *English* Couplet, or two, for my Purpose; that the Ladies may, now and then, have a legible Motto; and be able to understand the Half-Sheet, from the Beginning to the End. I think it a Justice to my Readers, to let them into this Secret; to save the Inquisitive, the Perplexity of guessing at the Authour I cite; and the Trouble of Hunting, in the *Miscellany Poems*, for Verses, which are to be found, only in the *Free-Thinker*. As for the Lines above, the following Letter will immediately, shew,

shew, how pertinent they are to my present Occasion.

*Mr. FREE-THINKER, Octob. 23. 1718.*

“ **H**AVING observed, in several of your  
 “ Lectures, the tender Regard you bear to  
 “ our Sex; and the Readiness you profess, to re-  
 “ claim our little Follies, when they are not in-  
 “ consistent with the Dignity of your Character;  
 “ I thought I might implore your Assistance, to  
 “ vindicate the few, inoffensive Liberties, we en-  
 “ joy, from the Censures of the Prudes.

“ All the Company, I received yesterday, was  
 “ infested by one of these Malignants: The in-  
 “ nocent Mirth of the Tea-Table was called in  
 “ questions, the Liquor it self stiled Luxury and  
 “ Wantonness; and the little Sallies of Wit and  
 “ Satire, which usually attend that Ceremony, and  
 “ are mutually given, and received, amongst us,  
 “ without Offence, were termed profane and im-  
 “ pious. When I read one of your diverting Pa-  
 “ pers, it was called, Atheistical; and good Dr.  
 “ *Taylor* recommended, as a finer Amusement.

“ WERE I to give you the secret History of  
 “ this precise Creature; and to inform you how  
 “ often, in a Day, she retires to her Citron Bottle,  
 “ under the pretence of Devotion, I am persua-  
 “ ded, you would think it very much for the Edi-  
 “ fication of Society, to have the whole Sister-  
 “ hood of Canting Females banished to some de-  
 “ sert Island. In the mean time, I beg of you,  
 “ to read them a Lesson, for the Sake of, SIR,

*Your constant Reader,*  
*and Admirer,*  
**LUCINDA.**

THIS



THIS is a very reasonable Request: And *Lucinda* may see, that in my very third Paper, I have declared my Dislike of the Persons, for whom she expresses so just an Aversion. I know them to be narrow-minded; Enemies to Free-Thinking; and, for the most part, void of social Vertues. They are lowering Clouds, that cast a Gloom upon the Cheerfulness of Conversation, and intercept the Sunshine of Life.

BUT, before I go on farther, that I may not be misapprehended, I must observe, that the Denomination of *Prude*, was originally apply'd to Females, in a good Sense; and served to distinguish the prudent, modest, virtuous Women, from those of a contrary Character. But, in the Age we live, throughout *France*, and *Great-Britain*, the Word is become a Term of Dishonour, and Ridicule, in the best Authours; and in the politest Conversation: And, it implies a Person, who (under the Disguise of a more than ordinary Vertue; a superlative Sanctity of Manners; and, an over-scrupulous Behaviour) conceals her Pride and Ill-nature, and secret Practices, which are no way consistent with the Character she assumes. But, I must here inform *Lucinda*, that there is likewise a more innocent kind of *Prudes*, who through the Prejudices of a narrow, precise Education, and a natural Sullenness of Temper, mistake Severity for Vertue, Censoriousness for Wisdom, and Melancholy for Religion. The first Sort of *Prudery* is founded in Hypocrisy; the second, in Ignorance: Therefore, the one is desperate; while there may be Hopes of reforming the other.

THESE Female *Cynicks* do not a little contribute to the discountenancing of Modesty, and Innocence, in their own Sex, by the Disagreeableness of their supercilious Looks; their solemn Deportment;

portment; and their unseasonable Shew of Godliness, upon all Occasions. Young Persons, of a sprightly Temper, soon take an aversion to this Pedantry in Vertue, and Wisdom; and may be apt, for want of Experience, to secure themselves from this Extreme, by taking Refuge in too unguarded a Freedom. Thus, immediately, upon the Restoration of King *Charles*, the *Cavaliers* ran into all the Excesses of Riot and Debauchery, that they might not be suspected of *Puritanism*.

SINCE my Correspondent has mentioned Dr. *Taylor*; I will venture to recommend the Sermons of Archbishop *Tillotson*, as more proper for a Lady's Closet. From them she may learn a reasonable Religion; and a cheerful, active Vertue; such, as is requisite to make us at once useful and agreeable in Society.

To a discerning Eye, a finished Prude is as far from being Discreet, as a finished Fop is from being Genteel. Senseless Austerities bring as many (and, perhaps, greater) Vices and Disorders into Life, as imprudent Levities: And, there is more Wickedness in one malicious Censure, than in twenty inconsiderate Sallies of Mirth and Pleasantry. I must here advertise *Lucinda*, that it is not Prudery in a Lady, to shew her Dislike to Masquerades; because, there are a great many weighty Reasons against them; and hardly one plausible Pretence for even the Toleration of such an Extravagance, in this Country.

At the same time, I will, allow the young Lady to be stigmatized with the Name of *Prude*, who not only absents her self intirely from the decent, established Amusements of the Town; but, likewise, censures the Persons, who make a moderate Use of them. I cannot better explain, nor more effectually recommend, my Judgment in this Point

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Point of *Casistry*, than by delivering it in the Words of *Orsello*, in *Shakespeare*.

*To say my Wife is fair, feeds well, loves Company,  
Is free of Speech, Sings, Plays, and Dances well;  
Where Vertue is, These are most Vertuous.*

I shall conclude this Female Lecture, by observing, that the Lady, who moderately uses innocent Diversions; who carries Smiles in her Countenance, and, is able to raise them in a whole Company, by her Discourse, ought to have an inward Seriousness of Mind, which should be the Foundation of all her Gaiety: Otherwise, her Mirth is only Inconsiderateness, and want of Reflection; it will be apt to pass, and end in Sadness; or, to degenerate into that Vanity, which is the opposite Extreme to Prudery. This Foundation of Seriousness should remain concealed; while all our Pleasantry grows out of it: Which may be illustrated from the Nature of Trees. We are delighted to see them, in the Spring, shoot out into Leaves, and flourish in Blossoms; while the Root, from whence all this gay, pleasing Appearance arises, lies hid under Ground.





N<sup>o</sup> 71. *Monday, Nov. 24. 1718.*

*Quid vero habet auctoritatis Furor iste, quem Divinum vocatis; ut, quæ Sapiens non videat, ea videat Insanus; & is, qui humanos sensus amisit, divinos affecturus sit?*

CICER. de Divinat.

**B**Y this Time, I may suppose, my Disciples have had sufficient Leisure to reflect seriously upon the Nature of \* *Superstition*; so as to be able to distinguish it from *Religion*, and to be thoroughly convinced of the dreadful Consequences it brings upon Society. Therefore, I shall now proceed to the Consideration of *Enthusiasm*; an Evil not so common, nor so universal, though as pernicious and unreasonable, as the former. I shall, likewise, treat this Subject in the Method, in which I treated the other; by first enquiring into the Nature and Causes of it: Referring my Readers to another Lecture for the Knowledge of its Effects.

I have described † *ENTHUSIASM* to be an over-weening, and groundless Persuasion, of being the particular Favourite of Heaven; of being inspired from thence with every wild Fancy, that happens to spring up in a warm and distempered Brain; for no other Reason, but because it imagines so, and feels a rapturous Pleasure in the Con-

ceit

*ceit thereof.* I have, in the same Paper, considered the *Enthusiast*, possess'd with this Persuasion, under two Dispositions: First, as a Man, who may be driven by his Phrenzy, to disturb the World; fancying himself sent by God to overturn Nations, and to have a Commission from above, for all the Mischiefs, which he perpetrates on Earth: Or, secondly, as a Person, who, in a more peaceable and indolent manner, is often *caught up into the third Heaven*, because he reads, that St. Paul was so caught. He is ravished with inexpressible Nonsense: He imagines he feels, and intimately knows God; while he scarce feels or knows himself: He mistakes every Flash of Fancy, that breaks out in his dark Soul, for Divine Illumination; when, in reality, it is no more than the Sparklings of his unruly Passion; a Passion much resembling the Raptures of Love; only with this difference, that a Lover very well knows the Object of his Desires; whereas the Enthusiast rises into Extasy and Admiration, he knows not wherefore, and is smitten with he knows not what.

As Enthusiasm therefore is a kind of irregular, and almost unaccountable Madness, it is not always easy to fix precisely upon its Causes, in the different Persons it affects. In some Men, it may have no other Cause, but That, which produces every other sort of Madness: In this case, it comes more properly under the Care of the Physician, than the Consideration of the Philosopher; and requires Prescriptions for the Body, rather than Applications to the Mind: The Machine is out of order; the Animal is (for the time) no longer a Man; and it is in vain to offer at Reasoning, while the intellectual Faculty is suspended.

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THEREFORE, the only Attempt, I shall pretend to make, in handling this Subject, shall be to examine, whether there are not some Causes, which work Men up into Enthusiasm, distinct from the violent Concussions of the Animal Structure; and which, with due Care, may either be prevented, by the Force of Reason, from taking effect; or, may be removed, so as to cure the Person, already intoxicated with sublime Absurdities. Such Causes, I conceive, there are; and I think, they are all ultimately reducible to one; which is *Ignorance*.

THIS Cause, operating two different Ways, is the chief Authour of Enthusiasm; as it prevents us from having just Ideas concerning the Nature and Attributes of God; and, as it furnishes us with false Notions, and vain Conceits of our selves, as to our own Merit and Capacity. From one, or both, of these gross Errours, I believe it will appear, Enthusiasm not only arises generally; but, is preserved in a Mind, predisposed for the Delusion by a natural Heat of Brain, and a presumptuous Temper.

WHEN a heated Imagination concurs with a profound Ignorance of the Nature of God, it immediately erects every Production of its own into a Divine Inspiration. A Person thus qualified never enquires, whether his warm Conceptions be right or wrong; nor coolly examines, whether he has any reason to believe his Instigations came from God: He takes his own blind and firm Persuasion to be an incontestable Proof; and believing, every Inward Call to be the Voice of Heaven, for no better reason, than because he believes so; he proceeds to Action, without demurring upon the Justice, and the Merits, of the Cause.

THIS



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THIS Enthusiastick Confidence, or Inadvertency, betrays him into two very great Errours, which his Ignorance hinders him from discerning.

THE one consists in imagining, that God can command Things, which in themselves are not right. Not being acquainted with the Wisdom and Goodness of God, which always inclines him to what is wisest and best; the Enthusiast fancies, he can command any thing: And, instead of judging, that whatever God commands, he commands it, because it is Wise and Good; he judges every Thing to be Wise and Good, because he imagines it to be commanded. If he would, or could, reflect on this, it would frequently prevent any farther Mischief, and stop him in his first Career. He would then see, that many Things cannot possibly be of Divine Authority; and, that neither any seeming external Proofs; nor the most lively Impressions on his own Mind, are sufficient to out-balance the Demonstration, which lies against them; unless he can bring himself to allow, that particular and accidental Revelations, may overthrow the universal and constant Revelation of God's Will, which is diffused through Mankind, by that Portion of Reason, and Understanding, they have received from the Supreme Being; and, which we must have recourse to, before we can even understand, or judge of, particular Revelations.

THE other great Errour, in this Case, consists in receiving any Thing for Divine Inspiration, without sufficient Evidence. This, likewise, arises from Ignorance of the Nature of God. He can neither enjoin, nor reveal, any Thing obligatory to us, without giving us, at the same time, a sufficient Proof, that it comes from him: Otherwise, how shall we be able to know, that the Command,

or the Revelation, proceeds from Him? And, consequently, how are we obliged to obey the one, or to believe the other? Suppose, the Matter of the pretended Revelation, to be a most certain Truth; yet, that is no Proof of its being revealed to us from Heaven: It only makes the Deception of less dangerous Consequence. If we embrace, even, a Truth, so as to receive it for a particular Inspiration from God, without just Grounds; we shall oftener be led into Falshood by the same extravagant Persuasion: It being by mere chance that we light upon Truth, when it is placed upon the same Foundation with Falshood; and when they rise and fall in our Judgment, as they happen to have the imagined Inspiration on their side.

THEREFORE, if we desire to secure ourselves from falling into Mistakes of the most dangerous Consequence, such as over-bear all the Principles of Vertue and Honesty; we must beware of every Deception in this kind: We must never believe our selves inspired, but from a better Reason, than is commonly alledged; namely, *that we feel it*: Which, in Reality, amounts to no more, than *Believing it, because we strongly believe it*.

BUT, in order to produce Enthusiasm in any Degree of Vigour, this Ignorance, with relation to God, must be accompany'd with an equal Ignorance, and false Conceit, of our selves. This last kind of Ignorance exposes the Enthusiast to the Effects of the former: This false Conceit of himself, makes him imagine, he is placed in a Rank, far above the rest of Mankind; alone worthy to be the Favourite of Heaven, and to be employed in all its Designs and Resolutions. At the same time, perhaps, he practises a voluntary, affected Humility;

Humility; but, it is of so singular a Sort, that it manifestly discovers the most exalted inward Pride: It is such an Humility as makes him, in his Heart, despise the plain Man, who disdains to put on the same lowly Appearance. In few words; this Ignorance gives him the highest Conceit of himself; it makes him think, that the supreme Being cannot be so unjust to his Worth and Merit, as to deny him the Privilege of being entrusted with all his Secrets, and of being his Prime Minister with Men.

WHEN these two Causes meet, Ignorance of God, and a blind Conceit of our selves, the Enthusiasm is compleat; and, it operates according to the different Tempers, and Dispositions, of the Persons, whom it possesses. If the Temper happens to be Fierce, Active, and Ambitious; the Enthusiast proves Turbulent and Seditious: If Indolent and Lazy; he rests contented with Prophecy and Vision.



N<sup>o</sup> 72. *Friday, Novemb. 28. 1718.*

*Memoria certe non modo Philosophiam, sed omnis  
vitæ usum, omnesque artes, Una maxime continet.*

CICERO.

I RETURN my Thanks to the Gentleman, who addresses the following Letter to me, from the Country. When I come to philosophize upon the several Faculties of the Mind; I hope, I shall be able to pursue his Thought, in the Manner, he desires: In the mean time, he



has laid together so many ingenious Reflections on the Subject, he recommends to me, that my Readers (I question not) will be very much pleased with his Performance; and think it a compleat Introduction to a future Lecture, on the same Topick.

*Mr. FREE-THINKER, October 29. 1718.*

“ **Y**OUR Design being to instruct, and en-  
 “ tertain, the Mind; give me Leave to pro-  
 “ pose a Subject to you, which, under your Ma-  
 “ nagement, may be of General Use. The Sub-  
 “ ject, I mean, is the astonishing Faculty of *Me-*  
 “ *mory*; the Repository of all our Knowledge.

“ **W**ITHOUT this wonderful Faculty, all In-  
 “ tercourse between Men would cease; no Busi-  
 “ ness could be carried on; nor should we retain  
 “ Words, so as to be able to speak. How mise-  
 “ rable must the Condition of Man be, if we  
 “ suppose him deprived of this Power of recalling  
 “ Things past; or, of treasuring up new Occur-  
 “ rences? How shall such a one make known his  
 “ Wants, when he is in the same Condition (with  
 “ respect to the Names of Things) as the Infant,  
 “ that has not learnt them? How shall he give  
 “ Orders to his Servants? How shall he know them;  
 “ or, his Friends; or, his Children; if he cannot  
 “ recollect their Faces, and their Voices? If all Men  
 “ were without Memory, all Language would be  
 “ confounded, and in a little time cease; and we  
 “ should not differ from the most inadvertent and  
 “ stupid Part of the mute Creation, with all our  
 “ Organs of Speech in perfection.

“ **T**HE Mind, with this Defect, would reap little  
 “ or no Advantage from our Senses; but, like  
 “ the Eye, would only passively receive the Im-  
 “ pressions, from outward Objects, which it could  
 “ not

“ not retain. The Eye itself would be but a mere  
 “ Looking-Glass, in which the Substances, that  
 “ passed before it, would appear, and disappear,  
 “ without leaving the least Trace behind them, in  
 “ the Soul. Whereas, by the Help of Memory,  
 “ past Occurrences are present to us; and we may  
 “ reflect, with Satisfaction, on Happineffes, we have  
 “ enjoyed; or, on Difficulties, we have surmount-  
 “ ed: By it we can entertain our selves with the  
 “ Conversation of an absent Friend; and even raise  
 “ a deceased Relation from the Grave: This teaches  
 “ us the Art of fixing the swift Current of Time, of  
 “ recalling Yesterday; of viewing our Youth di-  
 “ stinctly, at the distance of Old Age; and of en-  
 “ tertaining our Imagination with the Pleasures  
 “ of the Spring, in the Depth of Winter.

“ OUR Memory is of more constant Use, and  
 “ greater Extent, than we are aware. What an  
 “ infinite Number of Names are there in every  
 “ Language; to which, nevertheless, every ordi-  
 “ nary Memory is sufficient? There are as many  
 “ several Faces, and Voices, as Men; and yet,  
 “ the Mind remarks something in every one of  
 “ them; which, being laid up in the Memory,  
 “ does, upon a second View, single out this, or  
 “ that, particular Person to us, and distinguish  
 “ him from every body else.

“ THE Readiness and Faithfulness of the Memo-  
 “ ry is, likewise, very wonderful. What can be  
 “ quicker than Thought? The Images pass in the  
 “ Mind, in a Train of thinking, swifter than Light-  
 “ ning. Our Memory supplies us with many things  
 “ so readily, that we hardly perceive it: It scarce  
 “ takes me up a Thought, at this very time, to  
 “ determine what the several Letters must be, which  
 “ compose the Words, I am now writing; they  
 “ drop from my Pen, Letter after Letter, making

“ up such an Order, and Number, of Sentences,  
 “ as express my Meaning; and all this, without a  
 “ Thought (in a manner) directing my Hand in  
 “ the Shape of each different Character; nor, in the  
 “ Spelling of each different Word. This was at  
 “ first the Effect of Art; but, through the Fide-  
 “ lity of Memory, it is become almost mechani-  
 “ cal: It requires little more Attention of the  
 “ Mind, than walking, or sitting still; and, is no  
 “ more a Hindrance to our Application of any sort,  
 “ than the Winking of an Eye is an Interruption  
 “ to the Sight.

“ NOTWITHSTANDING the perpetual use  
 “ we all make of Memory, no Man knows wherein  
 “ it consists; nor, by what Means it retains that  
 “ Multiplicity of Ideas, with which it is stored by  
 “ the five Senses, and the Reflections of the Mind.  
 “ We know, it is by the Magick of the Memory,  
 “ that a particular, articulate Sound shall raise in  
 “ our Minds the Colour, Smell, and Taste, of an  
 “ Orange: That we came by the Idea of this  
 “ Fruit by our Senses, at first, we understand; but,  
 “ how it is retained in the Memory; and, how we  
 “ recollect it at pleasure; we comprehend not.  
 “ And, not knowing what this Faculty depends up-  
 “ on, we cannot be sure before-hand, that it will  
 “ serve us upon a particular Occasion. No one  
 “ can explain the mysterious Chain of Reminis-  
 “ cence, whereby he is able to repeat a Train of  
 “ Words (consisting, perhaps, of many thousands)  
 “ in their Order, as they stand in a Poem, which he  
 “ has by heart: We are not able to say, what the  
 “ getting a thing by heart is; and, the Connection  
 “ of Words, and Things, in the Memory, is as in-  
 “ explicable a Secret, as the Cohesion of Matter in  
 “ Natural Philosophy.

“ *Sanctus*



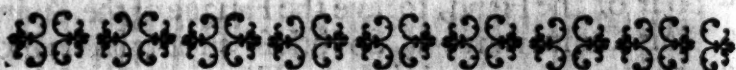
“SINCE the Invention of Letters, and much more, since the Art of Printing, is grown so common; it has been thought convenient to disburthen the Memory of many Things, it used to be charged with. We are now taught to commit our Mind to Paper; and, by the Labour of the Hand, to save the Fatigue of the Brain. This Contrivance is, doubtless, an admirable Expedient for transmitting the History of past, or present Ages, to Posterity: But, for our own immediate Occasions, it may be doubted, whether it be not prejudicial to mistrust our Memory so much; lest, in time, we bring it, through Disuse, to be of no service to us.

“*Pythagoras*, and several other ancient Philosophers, delivered all their Precepts in short Sentences, to be repeated, and remembered by their Disciples; and committed none of their Doctrines to Writing. How much this Method must contribute to the Improvement of the Memory, is easy to judge: And, if this Habit of remembering were more cultivated, than it now is; it would more than answer the Pains. The Country-Labourer, who was never bred to write, or read, keeps as faithful a Debt-Book in his Memory, as his Landlord carries in his Pocket. How far the Memory is capable of extending itself, no Person can tell, for want of trying it to the utmost: It has reached to a surprizing degree in some. *Cæsar* used to salute all the Freemen in *Rome*, by Name: And, we read of a General, who knew every Soldier in his Army, at sight. We have it affirmed, that *Monsieur Pascal* could remember all he had read, thought, or done, from his Childhood. A great many other remarkable Instances, in this kind, might be collected; And, I hope, you will, when you think

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“ it proper, take this Subject into your Consideration (amongst others) for the Use of the Publick: which is the only End proposed by this Epistle, from

MNEMONIDES.



N° 73. *Monday, Dec. 1. 1718.*

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*Omnibus dormio.*

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**T**HERE is nothing more common, than to nod over a Standish, and to write out several Sheets of Paper (as it were) in one's Sleep; while the Authour imagines himself broad awake. On the contrary, the real Slumbers of a sound Mind are often instructive, through the Justness of the Imagination; and, a Morning may be employed to very good purpose, in penning a Dream of the preceding Night; as will appear by my present Correspondent.

*To the FREE-THINKER.*

SIR,

November 16. 1718.

“ **T**HE following Dream is at your Disposal;  
“ either to burn, or to print it, as you shall  
“ determine. I am, SIR,

*Your Humble-Servant,*

A. B.

“ **LAST**

“LAST Night, I went to Bed (as usual) with  
 “a calm, unruffled Mind, after the Business of the  
 “Day; the natural Consequence of Health and  
 “Innocence; the two solid Blessings of Life. In  
 “my Sleep, I fancy’d myself in the midst of a lonely  
 “delightful Country-Landskip, in the Spring of the  
 “Year. The Freshness of the Greens; the Lux-  
 “uriance of the Flowers; and the Melody of the  
 “Birds; all, conspired to please me. While I en-  
 “tertained my self with the Prospect; a Person,  
 “like a Bride, approached me: She was dressed in  
 “a yellow Silk, with a Coronet of Myrtle, inter-  
 “woven with Flowers, on her Head. Nothing was  
 “wanting, before, to make my Happiness compleat,  
 “but a Companion. Transported at the Approach  
 “of so fair a Creature, I seized her Hand; which  
 “she seemed not to disapprove. I led her to a ri-  
 “sing Ground, where the Trees made a thick Shade:  
 “We seated our selves on a Bed of Violets; and,  
 “I began to address her with a Tenderness, my  
 “Youth had never felt before.

“IN that Moment two Women, different in  
 “their Mien and Habit, intruded upon our Retire-  
 “ment. The one appeared in full Bloom; her  
 “Cheeks dimpled with Smiles: her Hair flowing  
 “in the Wind; and her Limbs exposed to sight:  
 “There was an affected Levity in her Gestures;  
 “and she discovered a Sollicitousness to please, in  
 “spight of her seeming Negligence. The other  
 “came on with a more regular, majestick Pace:  
 “She wore a white, unspotted Veil; through which,  
 “nevertheless, it was easy to observe an uncommon  
 “Dignity, in all her Motions.

“THE gay Appearance of the first was as agree-  
 “able to me, as the awful Presence of the last was  
 “unwelcome. Her Looks, as she lifted her Veil,  
 “gave a Check to my Transports; while the other  
 “smiled.



“ smiled upon me with Approbation. They both  
“ now contested, who should accost me first:  
“ Whereupon, the airy Person thus bespoke the  
“ Matron-like Female.

“ WHY should you break in upon the Solitude,  
“ and interrupt the Happiness, of this youthful  
“ Pair? Is it not sufficient, that you have your Vo-  
“ taries amongst Persons of maturer Years; and are  
“ adored by hoary Heads? Be happy (continued  
“ she, turning to us) if Love can make you so:  
“ You are in the Prime of Life; and, the present  
“ Season is indulgent to your Wishes.

“ WHILE she spoke, the whole Creation seem-  
“ ed to rejoice: My Heart was fired into Rapture;  
“ and I gazed on her with Satisfaction. The other,  
“ observing my manifest Dislike of her, cast on me  
“ a Look of Compassion, and disappeared.

“ ALL Restraint removed, I was now happy  
“ in my Imagination, beyond Expression: I re-  
“ proached my own Folly, for wasting so many ir-  
“ retrievable Days in Labour, in Application of  
“ Thought, and in studying the romantick Visions  
“ of Philosophy: I reflected on the short remain-  
“ ing Space of my Youth, and the exquisite  
“ Charms of the lovely Object, that lay beside me;  
“ who seemed to court my Affection; and, with  
“ longing Eyes, to chide my Delays.

“ ABANDONED to my present Bliss, I at-  
“ tempted the most endearing Caresses; when, in-  
“ stantly I heard a violent Noise, as if the Elements  
“ were all at variance. The Sky was darkened;  
“ Lightning flashed from the Clouds; the Flowers  
“ withered; the Verdure of the Fields was blasted;  
“ and the Raven, and the Owl, peached over me  
“ with their boading Notes. Struck with Horror  
“ at the sudden Change, I sought for the Person  
“ whose Speech had animated me, before: But,  
“ the

"the Phantome was vanished. This added to my  
 "Dread; and I felt an immediate Aversion for the  
 "Beauty, I purposed to take into my Arms: At the  
 "same time, I had the mortification to perceive  
 "her Heart as averse to me.

"WHEN our common Terroure was now grown  
 "to the height; the Uproar, and the Darkness,  
 "increasing upon us: A gentle Gleam of Light broke  
 "faintly through the Gloom; and I could perceive  
 "the Person coming towards us, whom (in the  
 "Security of our Joys) we had rejected. Here-  
 "upon, I recollected the compassionate Look, with  
 "which she left us; and entertained some Hopes  
 "of Succour, of which we then stood in the utmost  
 "Need: For, the Scene of Horrour that surround-  
 "ed us, had reduced us not only to despise each  
 "the other; but, to abhor even our selves.

"As she drew near, she threw up her Veil, and dis-  
 "closed a Countenance full of Sweetness and Com-  
 "posure; such a Mixture, as arises from Prudence  
 "and Innocence united. The violent Convulsions  
 "of Nature did not discompose her Looks. We  
 "immediately prostrated our selves at her Feet;  
 "when she reached out her Hand, and raised us  
 "with an Indulgence, we little expected. The  
 "Thunder ceased, and the Violence of the Storm  
 "abated; when I would have excused the rude  
 "Treatment, she had received from me: But she,  
 "touched with my Grief and Confusion, preven-  
 "ted me in the following Words.

"It was my tender Concern for you, that brought  
 "me hither, before; and the same Compassion pre-  
 "vailed upon me to return. I can easily pardon your  
 "first Fault; and am not surpris'd at the powerful  
 "Influence, which the Presence of *Vice* had over  
 "you. Your Youth; your Inexperience; the Weak-  
 "ness of your Reason; and Violence of your  
 "Pas-

“ Passions; all, plead strongly for you. But if, after this severe Warning, you continue deaf to my Admonitions; I shall, for ever, withdraw my Protection from you.

“ I was preparing to reply; when she prevented me, again, to this Effect: “ Remember, Promises in the Hour of Distress are very deceitful; They shew the Fear and Anguish, not the Resolution, of the Soul. Take Time and Leisure to reflect coolly on your past Conduct; learn the Habit of reasoning without Passion; and your Actions then, will be conformable to the Dignity of your Nature: Sudden Resolves are only the Lightning of a dark Mind: Deliberate Counsels yield a continued Light, and will conduct you safely through Life.

“ As she spoke, my Fears vanished, my Disorder ceased, and I felt my whole Anxiety relieved. I viewed my lovely Bride with pleasure, whose Beauty now seemed to receive a fresh Lustre; and her Eyes glanced with equal Complacency on me: When the Divine Form continued, thus, her Speech. “ I come not to disunite, but to cement, your Loves; and make them lasting. Improve your Courtship into Wedlock. Let your Inclinations, and your Interests, be always one: Go hand in hand, in all your Undertakings: Make your Off-spring, by your Examples, an Ornament, and a Blessing to Society; and count your Children the Children of the Publick.” At these Words, she smiled on us, with a superiour Grace; and, rising from the Earth, marked her swift Passage, through the Air, with a Tract of Light.

“ By this Time the few remaining Clouds were all dispersed; the Flowers revived; the Birds renewed their Songs; and I waked, smitten with  
“ the



N<sup>o</sup> 74. *The FREE-THINKER.* 87

“ the glorious Form of *Vertue* ; ravished with her  
“ Counsels ; and inspired with fresh Resolutions, to  
“ practise what appeared so amiable in a Dream,  
“ and what I find so reasonable, now I am awake.”



N<sup>o</sup> 74. *Friday, Decemb. 5. 1718.*

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*Est genus hominum, qui esse primos se omnium rerum  
volunt : Nec sunt.*

TERENT.

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**I** Have lately received a Letter, which I take to be very impertinent ; and question not, but several of my Readers will be of my Opinion. I have been some days in doubt, whether I should publish it ; and, had it not been for the confident Request at the end of it, I believe I should not have had the Ingenuity to send it to the Press.

*From the Company of the Coiners of TRUTH.*

Mr. FREE-THINKER,

“ **W**E have long connived at the Freedom, you  
“ have taken in publishing your Thoughts,  
“ which have not the Stamp of our Authority ; hoping that, like your Predecessours (whose Example may have encouraged you to offend in this  
“ manner) you would have confined your self to  
“ such light and trivial Subjects, as were beneath  
“ our Cognizance. But, since you seem to have  
“ formed a Project, to debase the Value of the most  
“ im-

“ important Truths, by circulating them amongst  
 “ the Vulgar, and bringing them down to common  
 “ Use; our tender Concern for the *publick Good*,  
 “ will not, any longer, permit us to forbear taking  
 “ notice of a Design, so prejudicial to *our private*  
 “ *Interests*.

“ You seem to think yourself sufficiently justi-  
 “ fied in this licentious Practice, by fondly pleading  
 “ your impartial Love of Truth, and the Candour  
 “ and Ingenuity, with which you endeavour to pro-  
 “ pagate it amongst your unwary Readers. But,  
 “ this Excuse is no more available for you, than if  
 “ one, who breaks in upon the Privileges of any o-  
 “ ther Company (who had appropriated to them-  
 “ selves any Branch of Trade) should alledge in his  
 “ Vindication, the Goodness of his Merchandizes,  
 “ and his just and upright Dealings with his Cor-  
 “ respondents; since these Qualifications (like those  
 “ you pretend to) would very much tend to enlarge  
 “ his unlawful Commerce, and render it more in-  
 “ jurious to those, whose Rights he invades.

“ THUS, Sir, the Case stands between us: It  
 “ belongs to us, not to you, to plant this barren  
 “ Island with Knowledge; and the Growth of it  
 “ is left, wholly, under our Care and Influence. It  
 “ is our Task to reduce this wild Plantation into  
 “ *Form and Order*, as well as to prune it, when it  
 “ grows too luxuriant: And we, alone, have the  
 “ indisputable Right to determine, which Branch  
 “ shall be suffered to thrive, and which shall be lop-  
 “ ped off, as unfruitful, or irregular.

“ We must farther acquaint you, that we have  
 “ exactly calculated the due Quantity of Knowledge,  
 “ which will supply these our Territories; and have  
 “ observed the several Kinds thereof, which are  
 “ most coveted by the Inhabitants. We perfectly  
 “ know the Demand there is for Truth; and are  
 “ sensible,

“ sensible, that a very small Excess is sufficient to  
 “ overstock the Market. It is for this Reason, we  
 “ are forced to imitate the invidious Conduct of  
 “ those *Indian* Colonies, that farm the rich Fields  
 “ of Spices; who when they have gathered enough  
 “ to furnish the Luxury of *Europe*, give the use-  
 “ less Remainder to the Flames; lest too plentiful  
 “ an Harvest should yield less Gains to the Mono-  
 “ polizers.

“ It, too plainly, appears from hence, how great  
 “ Damage our Affairs are like to sustain from the  
 “ Number of contraband Truths, imported in your  
 “ Paper. And it is with Grief, and Shame, we are  
 “ forced to represent to you, that your Proceedings  
 “ are so unreasonable, and extravagant, that we al-  
 “ ready begin to be alarmed with Apprehensions,  
 “ that you, alone, may be found to have brought  
 “ in more new Bullion to the Mint, in a few Months,  
 “ than all our Company have thought proper to  
 “ coin in many Years.

“ We observe (not without some secret Tri-  
 “ umph) that you have been guilty of one very  
 “ spiteful, but very unsuccessful, Piece of Mis-  
 “ management, by endeavouring to introduce such  
 “ an unwelcome Novelty as pure, unmixed, Truth.  
 “ We most solemnly assure you, that we have al-  
 “ ways found it necessary to work Truth up with  
 “ some Alloy, to make it pass with the ignorant  
 “ People; who have been so long unaccustomed to  
 “ its genuine Lustre, that it is not unpleasant to see  
 “ them frequently reject your over-refined Notions,  
 “ only because they are not spurious.

“ Since the Merchandize of Truth is the richest  
 “ and noblest kind of Traffick; it is, consequently,  
 “ the highest Injustice to intrude into the private  
 “ Claims, which others have to it. And it is, more-  
 “ over, of great consequence to the Publick, that  
 “ this



“ this Commerce be regularly carried on, and that  
 “ the sly Pretensions of Interlopers be severely dis-  
 “ countenanced. The new Acquisitions, and dan-  
 “ gerous Discoveries, daily made by the over-for-  
 “ ward Search after Truth, furnish Mankind with a  
 “ subtle and refined Luxury, which insensibly cor-  
 “ rupts their Manners, and infects their Minds with  
 “ a certain untractable Stiffness; an Obstinacy, that  
 “ renders them troublesome to their Superiours.  
 “ It is, therefore, highly necessary to restrain the  
 “ People from an immoderate Use of these enchant-  
 “ ing Pleasures of the Understanding: And to ap-  
 “ point proper Persons to judge, for them, what  
 “ Kinds of this luscious Food of the Mind are least  
 “ unwholesome, and what Portions of it may be  
 “ safely allowed them; since they cannot be pre-  
 “ vailed upon, wholly to abstain from it.

“ It is observable, that Truth varies from it self,  
 “ according to the Diversity of Climates, which it  
 “ is the Growth of: And it requires the nicest  
 “ Skill to distinguish these changeable Colours, and  
 “ different Forms of it, which seem to have been  
 “ originally suited to the peculiar Genius of every  
 “ People, and wrought into their political Consti-  
 “ tution; and, therefore, ought never to be con-  
 “ founded. Thus, the same System of Knowledge,  
 “ which seems rightly calculated for the Latitude of  
 “ *Great-Britain*, should it as universally prevail in  
 “ *Asia*, or *Africa*, or, even in some of the more  
 “ Southern Countries of *Europe*, would probably  
 “ occasion great Revolutions in the ancient Mo-  
 “ narchies established there: And, were any of  
 “ the several Species of Orthodoxy, that flourish  
 “ happily in a foreign Soil, transplanted hither; it  
 “ might no less endanger that Liberty, we are so  
 “ vainly fond of.

“ *For*

N<sup>o</sup> 74. *The FREE-THINKER.* 91

“FOR this Reason, it has been always agree-  
 “able to the Wisdom of Nations, to watch over  
 “the Progress of all exotic Science, and to prevent  
 “the spreading of Opinions, to which they had not  
 “been long accustomed. And we may safely boast,  
 “that the Care and Vigilance of us Moderns, in  
 “this Particular, far exceed the highest Prudence of  
 “Antiquity: Since, by a refined Scheme of Poli-  
 “ticks, unknown to those barbarous Times, the  
 “most innocent Innovations in Speculation are  
 “treated, by us, with greater Rigour and Severity,  
 “than the most flagitious Actions.

“SINCE you affect to be thought so great a  
 “Lover of impartial Reasoning, we have frankly  
 “laid open, to you, the true State of our Affairs,  
 “and the secret Arts of conducting them; in or-  
 “der to convince you (in your own Way) of the  
 “Unjustifiableness of your Encroachments upon us,  
 “by the simple Force of Argument: Though we  
 “can promise our selves but little Success from a  
 “Method, we do not approve. We hope you  
 “will not make so ungenerous, and indiscreet an  
 “Use of this our friendly Admonition, as to ex-  
 “pose it to public View; or, maliciously descant  
 “upon it, in your Lectures; which you are desired  
 “to forbear doing, upon pain of incurring our  
 “heavy Displeasure. *Given at our Board; Nov. 17.*  
 “1718.”





N<sup>o</sup> 75. *Monday, Dec. 8, 1718.*

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*Honesty is the best Policy.*

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**T**HE Proverb I have chosen for my Motto, is much for the Honour of my Country: It is a Maxim of the soundest Sense, very elegantly and concisely expressed: It has stood the Test of Time; it has always met with the Approbation of the wisest Men; and is, singly, a more compleat System of Prudence, than the Sayings of the *Seven Sages*, put together.

HAVING earnestly recommended \* Sincerity, in Opinions, to my Disciples; I hope it will not be difficult to persuade those, who approve of that Doctrine, to manifest the same Ingenuity of Mind in their Words and Actions: That, having learnt Integrity towards themselves, they may practise it with regard to others. The first is the best Preparative for the latter: The Man, who is accustomed to impose upon his own Understanding, will think it no Crime to deceive another. For which Reason, I wish my Readers would be so just to themselves, and to me, as to connect these two Lectures in their Thoughts.

OF all the social Virtues, Sincerity in our Words and Actions is not only the least painful to Practice, but the most necessary and beneficial to Society;



ciety; and, therefore, it is less excusable to be deficient in this Point, than in any other. It is not a complexional Virtue; neither does it require Study and Application, and long Habit, to make it familiar: It flows from the natural, plain Dictates of Reason; and is generally most prevalent in those, who have had the least Intercourse with the busy World. At the same time, it has so extensive an Influence on the Happiness of Mankind, that of itself, even without the Assistance of Laws, it will contribute more to the Ease and Quiet of a Community, than the best Laws imaginable can avail, without this Integrity of Heart. And, indeed, if once we suppose this Cement of Society to be wholly taken away, Men had much better refuge themselves from one another in Forests and Mountains, and lie hid in Caves, than assemble under Disguises: Since their being gathered into Cities, as it were in Masquerade, gives them only a fairer Opportunity of betraying and ruining each other; while the Poor must inevitably become a Prey to the Wealthy, and the honest Man fall into the Snares of the Crafty. So that the Person, who either in his Words, or in his Actions, reserves a secret Intention to himself, contrary to what he professes, and is in Reality different from what he appears to be, does (as much as lies in his power) subvert the very Foundations of the Community, in which he lives; and merits the Indignation of Mankind: Since he, who dissembles with, or betrays, one Man, would betray every Man, if he could, with advantage to himself.

BUT what is all this (will Count *Clinquant* say) to the purpose? Is this Free-Thinking? Is this Reasoning like a Man of Penetration? What Benefit should I, or any other Person, reap in particular, could you suppose us so simple, as to give you

you Credit for this romantick Doctrine? Give then thy Attention, *Count* (for once) to a Philosopher, whose Simplicity has been thy Mirth; and (in speaking to my Disciples) I will unfold a piece of plain Knowledge, which has been so long concealed from thy subtil Apprehension: I will shew thee the Advantages of Sincerity, to be every way superiour to the little Perquisites of that fraudulent Wisdom, for which thou art so renowned.

IN spight of Artifice and Cunning, few, or none, converse much in the World, without frequently laying themselves open to the Notice of others: So that, a long impenetrable Diffimulation is almost, if not altogether, impracticable. Besides, the Person, who imagines, he has attained the most refined Hypocrisy, lives under a perpetual Apprehension of being unmasked; and is, indeed, often discovered by the very Shifts, he is driven to, in hopes of concealing himself more effectually. Whereas, the sincere Man rejoices in the Sagacity of Mankind: He desires to be known; and is persuaded his Character will shine out, by degrees. The more he is sifted, the more he is intrusted: His Words explain his Intentions; his Actions confirm his Words; his Reputation and Interest increase with his Years; and those, who have known him longest, confide most in him.

I call upon the Man of Guile, to bear Testimony to the Wisdom of his Adversary, the Plain-Dealer. By his counterfeit Behaviour, he condemns his own Policy: He is obliged, in his own Defence, to affect that Simplicity of Manners, to which his Heart is averse. In the mean time, his Understanding is so shallow, that he does not apprehend how very difficult it is to save Appearances, without Reality; while the honest Man is secure of passing for what he pretends to be.

The

N<sup>o</sup> 75. *The FREE-THINKER.* 95

The one generally labours, in vain, to appear what he is not; the other always appears what he is, without any Pains.

THERE is no human Prudence equal to the Uncertainty of Events. The false, deceitful Man, who promotes his Designs by indirect, and unwarrantable, Practices; and the Man of Integrity, who pursues his Purposes by no Methods, that are not justifiable; may both succeed, and both may fail, in their Endeavours; But with this Difference; the Success of the one shall be attended with Infamy; the Good Fortune of the other with Reputation: The Knave is sure to be deserted in his Adversity; the honest Man may reasonably expect to be assisted: The Word of the one shall be taken; and the Bond of the other rejected.

CUNNING resembles Prudence, as an Ape resembles a Man. The little Genius affects Wiles; the great Capacity is plain and artless, in its Conduct. The one is short-sighted; and, blind to more solid Interest at a distance, is attached to every present Advantage: The other commands an extensive View; sees all around, far and near; and, taking in the whole scope of Life, knows that the Character of Integrity is of more intrinsic Value, than any Acquisition, that can be purchased at the Expence of it. A prudent Man will much easier defeat the Artifices of the Crafty, than a Cunning Man be able to frustrate the Measures of the Prudent. Cunning, is like a Jugler's Trick; once discovered, it deludes no longer: Prudence, is a real Perfection, which challenges the nicest Observation; and is the more admired, the clearer Insight you have into it. As Perspicuity is the Foundation of all fine Speaking or Writing; so Integrity is the Basis of all human Prudence: The Figures, the Allusions, the Invention, of an obscure Authour do



him no service: And all the Reserves, and Precautions, of a Knave, are not sufficient: to carry him, reputably and quietly, through Life.



N<sup>o</sup> 76. Friday, Decemb. 12. 1718.

*Periculosum est credere, & non credere.*

*Utriusque exemplum breviter exponam res.*

*Hippolytus oblit, quia noverca creditum est;*

*Cassandra quia non creditum, ruit Ilium.*

*Ergo exploranda est veritas multum prius,*

*Quam stulta prave judicet sententia.*

PHÆDR.

Mr. FREE-THINKER, Nov. 15. 1718.

“ IF a Man, over-run with the Spleen, and  
 “ I weary of the World, can relish any thing  
 “ in Life, it must be the admirable Doctrines, you  
 “ are pleased to inculcate in your Lectures; more  
 “ especially \* That of Doubting, before we Be-  
 “ lieve. If this equitable and prudential Rule, of  
 “ yours, were punctually observed, it would ren-  
 “ der Malice impotent; and the Number of Lyes,  
 “ which are daily told out of Families, instead of  
 “ gathering, would dwindle into utter Discredit, as  
 “ they pass from hand to hand.

“ FOR want of accustoming our selves to  
 “ Doubt, a discarded Servant has it in his power

“ to  
 “ N<sup>o</sup> 48, 50.

“to dishonour his Master or Mistress, by the  
 “most groundless Stories; and we may often be-  
 “lieve the most scandalous Reports of our best  
 “Friends. How many Ladies have innocently  
 “suffered in their Reputation, from the vain Boast-  
 “ings of a Fop? How many Men of Honour  
 “and Integrity have been ruined by the Whispers  
 “of a Knave? How many Persons lulled into the  
 “most fatal Security; and what Numbers imposed  
 “upon in Affairs of the greatest Importance? And  
 “all entirely owing to a Facility of Believing  
 “without proper Conviction.

“If a Man hears his Friend, his Mistress, or  
 “his Wife, is false; is it not better for him to  
 “doubt a while, than rashly to believe what must  
 “torment him? When Mrs. *Betty* tells her La-  
 “dy, that my Lord *Feignwell* is dyingly in Love  
 “with her, would it not be more prudent in her  
 “Ladyship to suspect her Woman, and her own  
 “Charms, than deliver her self up, through Cre-  
 “dulity, to the Vexation of a Disappointment?  
 “Last Week *Aspasia* happened to smile upon a  
 “pert Coxcomb in a Side-Box; and now (though  
 “it was a Smile of Contempt) he believes her  
 “his own.  
 “Let this satisfy you, Mr. *Free-Thinker*, that  
 “you have one Disciple thoroughly convinced,  
 “that we should be ready to doubt, and slow to  
 “believe.”

I am, SIR,

Your Affectionate, and

Unfortunate Humble Servant,

ARIMANT.

“ P. S. I would not have it thought, because  
 “ I am tender of the Ladies, that I desire to  
 “ make my Court to them in general; and I here  
 “ declare, that there is but one of the whole Sex,  
 “ whose Favour I would purchase, at the Expence  
 “ of a Masquerade-Ticket; and she has Vertue e-  
 “ nough to resent so fashionable a Compliment.”

THIS Gentleman has very happily shewn the  
 Doctrine of *Philosophical Doubting* to be of gene-  
 ral Use, by adapting it to the daily Occurrences  
 of Life. In the Light, in which he places it,  
 Prudence and Equity both depend upon its In-  
 fluence. And, indeed, if both Sexes would ac-  
 custom themselves to admit no Opinions, but such  
 as come recommended with proper Certificates,  
 it would prevent the frequent Vexations and Im-  
 positions, that arise from Malice on one part, and  
 Inadvertency on the other.

A prompt Belief of Calumnies oftener betrays  
 the Iniquity of the Heart, than the Weakness of  
 the Judgment: And he, who is forward to credit  
 Rumours, will be diligent to spread them. To  
 know when to believe, and when to doubt, de-  
 pends more upon the Command of our Passions;  
 than the Penetration of our Understanding; since  
 our Inclinations are generally too powerful for our  
 Reason. The Extremes of Credulity, and of In-  
 credulity, are equally pernicious: Though more  
 have suffered by the former Infirmary, than by the  
 latter. Generally speaking, Youth is more sub-  
 ject to the one, and Age to the other.

*Pamphilus* believes every Thing, he hears to  
 his own Advantage; engages in Friendships, and  
 in Enmities, very Cavalierly; is confident of Suc-  
 cess in the most unpromising Enterprizes: And,  
 all the while, blames his Stars for his perpetual  
 Disappointments. *Chremes* believes no Man; scru-  
 ples



N<sup>o</sup> 76. *The FREE-THINKER.* 99

ples to trust a Piece of Gold out of his right Hand into his Left; doubts whether the Sun will rise to-morrow: He tells his Grandson, *Seeing is believing; many Things happen betwixt the Cup and the Lip*: But above all, he admires the *Spanish Proverb*, *That a scalded Cat dreads cold Water*; and is upon all Occasions, so very Wise, that his Understanding is of no manner of Use to him.

THERE is a good-natured Credulity, which proceeds entirely from Innocency and Inexperience, and has proved destructive to Youths of generous Dispositions; but more fatal to blooming Virgins, of the most vertuous Inclinations. These, in particular, would I fain precaution against the Wiles of Men; and think they cannot be taught to doubt too much of the Protestations of a *Fine Gentleman*. The Gallants of the Age are, for the most part, Animals of Prey, ever in quest of a beautiful Person, or a great Fortune; and feel no Remorse in gratifying their prevailing Passion at any rate. Turning over the *Anecdotes* of an Ancient Philosopher, I have met with a very instructive Story, which I shall recommend to these unguarded Innocents, and desire them to repeat it always, by way of Answer, to a Man, who begins to say kind Things to them in private.

"It is customary, in the Southern Countries,  
 "to gather the Sheep together, at Noonday, in-  
 "to a Place, where they may find Shelter from  
 "the Violence of the Sun. There was a Flock,  
 "accordingly, secure within their Fold: The Dogs  
 "slept; and the Shepherd was amusing himself  
 "with his Pipe, in Concert with some neighbouring  
 "Swains, under the Shade of a spreading Beech.  
 "A hungry Wolf came to prie into the Condi-  
 "tion of the Flock, through the Openings of  
 "the Fence: When an unexperienced Lamb,  
 "who

“ who had seen nothing of the World, entered  
 “ into Conversation with the Glutton. Pray now,  
 “ Stranger, (says the Simpleton) what do you  
 “ come to look after here? The delicious flow-  
 “ ery Pasture, (replies the Wolf) which you en-  
 “ joy in such perfection. You know, nothing is  
 “ so pleasant, as to feed in a green Valley; to  
 “ brouze the fragrant Thyme, and the soft Flowers  
 “ of the Mallows; and to cool one’s Thirst, this  
 “ hot Weather, in a clear Stream; which little  
 “ Luxuries this Place affords: I am a mere Phi-  
 “ losopher, and have learnt to content my self  
 “ with moderate Desires. Is it true then (says  
 “ the Lamb) that you do not love Murton; and  
 “ that a little Herbage satisfies your Appetite? If  
 “ it be so, let us go feed together, and be bet-  
 “ ter acquainted. Hereupon, the young Innocent  
 “ slips out of the Fold; and as soon as they were  
 “ got behind a Bush, at a little distance, the  
 “ temperate Philosopher made an expeditious Meal  
 “ of the poor Creature, without the least remorse  
 “ of Conscience.”





N<sup>o</sup> 77. *Monday, December 15. 1718.*

*Tantene Animis Cœlestibus Ira?*  
VIRG.

**I**N my Enquiry into the Nature, and Causes, of \* *Enthusiasm*, I considered this Evil in its two principal Operations; as it actuates the turbulent and ambitious Temper to ravage the World; and, as it soothes the indolent, inactive Soul, with inward Raptures and Visions. These two kinds of Madness require a very different Complexion of Mind, and naturally produce very different Effects; which it will be proper to treat of separately.

THE active Enthusiasm being the most pernicious, I shall begin with enquiring into the usual Effects of its Rage; and reserve the † second Branch of my Division for another Lecture.

THE first Sort of Enthusiasm then may be considered, either as exciting Men to vast Attempts; or, as procuring them Success in their Enterprizes; or, lastly, as disposing them to Cruelty, as well in the Prosecution of their Designs, as in the Exercise of the Power, they happen to establish.

WHEN this Religious Knight-Errantry gets into a Person of a restless Spirit, it works up his Ambition to the utmost Extravagance, by persua-

\* N<sup>o</sup> 71.

† N<sup>o</sup> 83.



ding him, that he is singled out to execute the Designs of Providence. From that Moment he is stung with a Fury, not to be controlled: Unable to resist the violent Impulse, he hurries into Action: Consideration would be Loss of Time; and he stands acquitted to himself, by a prompt Obedience to the fancied Call. Thus powerfully possess'd, every wild Project, that glows in his Imagination, is an immediate Ordinance from Heaven. He flies a Pitch above common Mischiefs; and dreams now of nothing less, than overturning the Laws, and Constitution, either of his own Country; or, of the Nations, he intends to invade. So that, from one, who might have proved an active, beneficial Member of Society, he is (by the strong Delusion of Enthusiasm) become a sanctified Disturber of the Peace and Happiness of Mankind. And suppose, he should not be able to accomplish his frantick Purposes; yet, the Miseries, the Confusion, and the Desolation, his very Attempts are often attended with, are sufficient to make sober Men dread the fatal Consequences, which even an unsuccessful Enthusiasm may produce.

BUT then, it is to be considered, that this Enormity (extravagant as it seems) bids fairer for Success, than many a vertuous Project, which is only conducted by Prudence, and cool Reason.

No Malignity spreads its Infection speedier, and more universally, through the Populace, than Enthusiasm: And the Phrenzy of it (like any other Madness) does, for the time, double the natural Strength, and Spirit, of Man; and animates him to exert his Vigour to a degree, seemingly, more than Human. The Infatuation of the Enthusiast, sets him above the Fear of Death: If he happens to fall in Action, or to suffer for his Crime by the Hand of the Executioner, he is ravished with the Conceit of

N<sup>o</sup> 77. *The FREE-THINKER.* 103

of dying a Martyr for the Cause of God ; and he sees the Heavens standing open to receive him. But his undoubted Assurance of Success in his Undertaking, gives him still a greater Contempt of Danger : And, in this Particular, grant him but his first Principle, he reasons very consequentially. If he is, indeed (as he imagines) miraculously appointed to subdue Mankind, to overthrow Kingdoms, and States, and to reduce the Powers of the Earth under his Obedience ; no doubt, Heaven will prosper him in the Execution of the mighty Work, it authorizes him to undertake. If he fights the Battles of the Almighty, he may reasonably expect the Almighty will give him Victory. But, notwithstanding this Persuasion of his be wholly groundless ; yet, as long as he is thoroughly possessed therewith, it prompts him on with the same Resolution and Vigour, as if it were undeniably true. Moreover ; as Enthusiasm animates him, the fierce (and sometimes horrid) Aspect, and Intrepidity, of Behaviour, which that Fury gives him, does, in proportion, dishearten and terrify his Adversaries. His Rage, and Desperateness, in attacking his Enemies, makes them weak, and timid, in their own Defence. Upon the whole, so powerful often is the Influence of his Intoxication, when it actuates a Multitude, that (like a Torrent) it bears down all before it ; and, when it rages in its full Vehemence, Opposition only serves to augment its Force.

BUT, the worst Effect of Enthusiasm is, that it disposes Men to be cruel in prosecuting their Designs ; and tyrannical in the Exercise of Dominion, when they obtain it.

SINCE the Enthusiast soars above all the Rules of Justice and Equity, in forming his Schemes, upon the Supposition of a Divine Authority ; there is no Reason to believe, that he will stoop to those Re-

gulations in the Prosecution of his vast Designs. He has one short Argument to justify all his Crimes: They are Divine Injunctions; the Will of God is notified to him; That Will is not to be circumscribed within the narrow Limits of Human Laws, and Human Reason; he has a positive Commission to see it executed to a tittle: Whoever, therefore, pretends to withstand him, opposes the Almighty. In consequence of this Prepossession, he denounces the worst of Woes upon his Enemies; and the Terrours, he scatters round him, are the Terrours of the Lord. But what renders the Insolence of this Enthusiast more insupportable is, that while he deals out Mischiefs without measure, he is only securing the Happiness of Mankind, and showering down inconceivable Blessings upon his Fellow-Creatures. Mercy with him, is indulging Men in Miseries, of which they are not sensible, and doing the Work of the Lord deceitfully.

LASTLY, If the Heroick Enthusiast happens to beat down all Opposition; if he successfully accomplishes his Projects, and becomes fully possessed of Power and Dominion; he never fails to rule his Subjects with a Rod of Iron. He fixes with himself some imaginary, insignificant Point, on which he will have the Honour of God, and the Happiness of Mankind to depend. This all Men must acknowledge to be authentick, and submit to it without Reserve, or undergo his severest Displeasure. The Wretches, whose Consciences are scrupulous, and their Understandings untractable through the Force of Reason, must be convinced by Fines, and Imprisonments; by Racks, and Gibbets, and Flames; in order to mollify the Hardness of their Hearts for the Reception of Opinions, they cannot conceive, or, which, if they do conceive them, they abhor.

THESE



N<sup>o</sup> 78. *The FREE-THINKER.* 105

THESE are the general Effects of the Ferment of Enthusiasm, in a turbulent ambitious Spirit: And they manifest themselves with more or less Violence, according to the Degrees of the Madness; the complexional Activity of the Enthusiast; and the Proportion of Power, or Authority, he happens to obtain amongst Men. In a word, it bids defiance to Reason; and consequently can have no Fellowship with the mild, benevolent Influences of true Religion.



N<sup>o</sup> 78. *Friday, December 19. 1718.*

*Telle qu'une Bergère, au plus beau jour de Fête,  
De superbes Rubis ne charge point sa tête:  
Et sans mêler à l'or l'éclat des Diamans,  
Cueille en un champ voisin ses plus beaux ornemens:  
Telle, aimable en son air, mais humble dans son stile,  
Doit éclater, sans pompe, une élégante Idylle.*

BOILEAU.

*Thursday, November 20. 1718.*

Dear Mr. FREE-THINKER,

“ THERE is no doubt, but Lovers of every  
“ kind, the happy and the unhappy, are your  
“ most frequent Correspondents: And were you to  
“ publish but every tenth Epistle, you receive from  
“ our importunate Tribe, it is probable, two  
“ Half-Sheets a Week would not contain them.

E 5

“ How-

“ However, since I find the Cases of some Lo-  
 “ vers have made a figure in your Papers, I am  
 “ induced (for my present Ease) to try my For-  
 “ tune in the Croud: Though I am not so sel-  
 “ fish as to imagine, you ought to comply with  
 “ any private Request, to the prejudice of more  
 “ weighty Considerations.

“ I beg leave then, SIR, to acquaint you, that  
 “ I have lately been obliged to come up to the  
 “ Town, to make a Stay, very much against my  
 “ Inclinations; since I leave my dearer Self behind  
 “ me, in the Country. *London*, with all its Hur-  
 “ ry, and Variety of Pleasures, cannot relieve my  
 “ Uneasiness, nor abate my eager Longings for a  
 “ Moment; and yet, alas, I am destined to strug-  
 “ gle with them, for seven, or eight, long tedious  
 “ Months. Oh, SIR, what Words can express  
 “ the Impatience of a fond Heart, separated from  
 “ the lovely Object of its Desires? Or is there in  
 “ Philosophy, a Consolation capable to give me  
 “ Ease? I know no Satisfaction, I can receive, e-  
 “ qual to the Pleasure of being assured, that you  
 “ approve my Passion; for which reason I would  
 “ fain conjure you to say something to it.

“ I need not acquaint a Person so well skilled  
 “ in the Workings of the Soul, as you are, that  
 “ it is impossible for a Man in my Circumstances,  
 “ to conceal his Love; besides, I am too young to  
 “ disguise any thing, that concerns me nearly. My  
 “ Companions, who have all found me out, laugh  
 “ at me for pretending Constancy to a Country  
 “ Mistress, in a Town where there is such a Choice  
 “ of Women. These Sparks are so insipidly polite,  
 “ as not to be sensible, that an honourable Passion  
 “ has ten thousand Charms, of which vulgar Minds,  
 “ hackney'd in the Ways of *London*, have no Re-  
 “ lish: And I am their Jest, as often as I tell them,  
 “ that

" that I am more ravished with one kind Look, or  
" Word, from my *Lavinia*, than they are in being,  
" what they call, happy, with the finest of their  
" Creatures.

" NEVERTHELESS, Mr. *Free-Thinker*, I con-  
" tinue obstinately unfashionable, a meer Clown in  
" Gallantry; and am firmly resolved to conduct my  
" self by the strictest Rules of Honour with regard  
" to the Lady, I love; convinced of the Huma-  
" nity of your Assertion, \* *That it is more base to*  
" *wrong a Woman, than a Man.*

" As to the Perfections of the Idol of my Soul,  
" I cannot forbear informing you, that she has all  
" the Beauty, the Modesty, and Sweetness of her  
" Sex, ennobled with that exquisite Sense, which  
" is almost peculiar to the most accomplished Men;  
" by the Influence of which powerful Charms, I  
" am entirely her Captive; at the same time that I  
" am, S I R,

*Your Admirer,*

A—U S.

THE refined and virtuous Passion of this young Gentleman deserves Applause: It is a primitive Love; a manly Tenderness; an Affection, natural to an honest Mind; and was in esteem amongst us, before the *British* Gallantry lost its genuine Lustre and Innocence, in the dissolute Manners of a neighbouring Nation, which (some Years past) succeeded in corrupting the Pleasures and Politicks of *Europe*. It is very rare to find, amongst the People of Fashion, a Pair, who have any true Relish for the elegant Delights of a chaste, mutual Love. Ever since the Generality of the Men are turned Rovers, and the fine Women Coquettes, domestick Happiness is in a manner banished out of Life; and

Mar-



Marriage is, in effect, only a Contract to live at variance, under the same Roof.

ABSENCE is, indeed, a very painful Penance to a sincere Lover: A thousand Doubts and Fears intrude upon his Quiet; neither can they well be relieved (without abating the Passion) by any Expedient, but long and frequent Letters; to which, alone, I would advise my Correspondent to have recourse. By this means, he will have an Opportunity of whispering, in the softest Manner, a great many tender Things, and of making the most engaging Vows; which, were he present, it would, perhaps, be difficult for him to utter, and not so proper for the Fair-One to hear; at least, without a seeming Dislike.

THERE are few Traverses in Life, which a prudent Man may not turn to his advantage: And my Lover has a fair Occasion, during his Absence, to convince the Lady of his unalterable Fidelity, and to give her repeated Assurances, that she has never been, one moment, a Stranger to his warmest Wishes, in the midst of a Croud of Beauties. Lastly, let him comfort himself with the pleasing Expectation of seeing his Shepherdess again, in the Season of the Year, the most favourable to his Desires; when the Spring shall be in its full Glory, and the Country (with the Society of a fair loving Companion) a perfect Paradise.

IN the mean time, to sooth his Anxiety, I shall present him with a little Piece of Poetry, for which we have not, yet, a Name in our Language. It represents the impatient Enquiry of a Shepherd after a stray Nymph; and is writ in the rural Simplicity, without the least Attempt towards Wit; after the Manner of some of the Greek Poets.

A PASTORAL IDYLLIUM.

**C**EASE your Musick, gentle Swains:

Saw you Delia cross the Plains?

Every Thicket, every Grove,

Have I ranged, to find my Love.

A Kid, a Lamb, my Flock I give;

Tell me only, does she live.

White her Skin, as Mountain Snow;

In her Cheeks, the Roses blow:

And, her Eye is brighter far,

Than the beamy Morning-Star.

When her ruddy Lip you view,

'Tis a Berry, moist with Dew.

Sweet she breathes, as Evening Gales;

Passing o'er the fragrant Vales:

Wide her Bosom opens, gay

As the flow'ry Field in May.

Low, her glassy Tresses twine,

Like the Tendrels, on the Vine.

Like the Hind before the Hounds,

Through the silent Lawn she bounds:

And with lightsome Foot she treads,

When the winding Dance she leads,

Tell me, Shepherds; have you seen,

My Delight; my little Queen?





N<sup>o</sup> 79. *Monday*, December 22. 1718.

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*Nec Religionis est cogere Religionem.*

TERTUL.

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**E**VERY Attempt towards Persecution, which falls short of the *Inquisition*, is Folly; since it frustrates the End, for which it is exercised. We are apt to favour the Distress; and the Generality are induced by degrees to imagine, there must be something more than ordinary in those Opinions, for which Men suffer Hardships with patience. This is allowed to have been one great Cause of the speedy Progress of *Christianity*. The World was astonished to see the Christians aspire to Martyrdom: And their Religion prevailed, apparently, through Persecution.

THIS Observation is not peculiar to Truth; since Falshood, if not overcharged with Absurdities, can hardly fail of thriving under the like Difficulties.

WHETHER the *Orthodox*, or the *Arians*, first began to persecute, after the *Roman* Emperours became Christians, is a question not worth determining: Certain it is, that during the Reigns of such Emperours, as were of either Party, the established Sect always destroyed themselves by their own Extravagancies. They persecuted the World, by Turns, into an Opinion of their Adversaries.



N<sup>o</sup> 79. *The FREE-THINKER.* III

aries. The *Orthodox*, however, triumphed by carrying Persecution to such a Pitch, that, ceasing to be the Height of Folly, it became the Height of Wickedness. Religion was transfigured into Nonsense and Absurdity; and, no one daring to express his Thoughts freely, Mankind was blest with an Uniformity, under which Multitudes groaned, till the *Reformation*. The new Light, which then broke out, was the Source of Variety in Opinions. The Principle, upon which all the Reformers proceeded, obliged them mutually to tolerate each other. But, the Leaven of worldly Interest soon fermented in the Reformation: From which Time, the Clergy of every Persuasion (laying aside the first Bond of Union) in order to make Men all of one (that is, of their own) Mind, as they happened to be respectively Established, have, in their several Communion, excited their Lay-Members to persecute those, who dissented from them. The Duration only of their different Establishments, renders this Charge more or less applicable to any Set of them: What happened to the primitive Persecutors, has likewise befallen their Reformed Successors: And each Communion, in Power, has by Outrages compelled their Adversaries to prevail against them.

I may farther exemplify what I have advanced, by some Proceedings in *Scotland*. The *Presbyterians* could not endure those, who were of the Episcopal Persuasion: Accordingly, they persecuted their dissenting Countrymen, till the Kingdom began to think the *Episcopalians* in the Right. Bishops are, therefore, now established; who (if possible) exceed the Extravagancies of their Enemies: They likewise persecute, to their own Destruction: Whereupon, the *Presbyterians* again get  
Pos-

Possession of the Kingdom; and I doubt not, but they will keep it, so long as the Civil Government does not indulge them in a Power to exert, in its full Vigour, that Zeal, which they are animated with, for the Glory of God, and the Good of the Souls of their Neighbours.

IN *England*, likewise, the Church has always flourished most, when least inclined to persecute. In *Queen Elizabeth's* Reign, a brotherly Correspondence was maintained with all the Foreign Protestant Churches; notwithstanding their differing in Rites and Ceremonies. Severe Acts were, indeed, made against *Recusancy*; but, they (as was just) were chiefly levelled against the *Papists*; the declared Enemies to her Government. It must be owned, there happened an Execution or two, which blemish her Reign; and which, probably, were owing to some *Popish* Prejudice; not, as yet, entirely laid aside.

WE find, the *Puritans* were much talked of: But, that was rather a Dispute in the Church, than a Separation from it. They desired a farther Reformation; and the Liberty (as they termed it) of Prophecying: But still, they conformed to the Establishment. Thus Matters continued under *Queen Elizabeth*, and *King James*, and some Part of the Reign of *King Charles the First*: When, the Headiness of the Clergy in Power, and the Violence of the Times, caused a Separation. The Bishops, most noted for their Affection to the Protestant Persuasion, preserve a good Correspondence with the *Puritans*; while those, who (as my Lord *Falkland* observes) were for bringing in as much of a *Papist* into the Church, as they could, without introducing direct Popery, took violent Methods to make People approve every Title of the Establishment. The Word *Puritan* is,

N<sup>o</sup> 79. *The FREE-THINKER.* 113

is, first, brought to be a Term of Hatred and Reproach; and then (as Sir *Benjamin Rudyard* observes, in his Speech to that Parliament, which the Lord *Clarendon* commends with all his Pomp of Eloquence) every Man, who would be governed only by the Laws, and was not an *Arminian*, was stiled a *Puritan*. Instead of being satisfied with a moderate Compliance; *Etcetera* Oaths, new Forms, new Canons, were imposed: And wholesome Severities were employed, to supply the Deficiency of Argument. It will be proper, here, to remind the Protestant Reader; that these Violences were pushed on by Persons, of whom the Lord *Falkland* says, they were so inclinable to Popery, that it was all, that fifteen hundred Pounds a Year could do, to prevent them from Professing it.

By these, and many other Provocations, the Nation grows exasperated; the Confusions increase; and the established Church is, at last, destroyed. Their Adversaries, one would imagine, should have taken more prudent Measures: On the contrary; all the various Sects, who were able to get into Power during the Confusion, did (in a very swift Succession) mutually persecute each other, and destroy themselves. The Nation becomes weary of monthly Changes; and the Restoration is happily effected. The Church is again established; and the same Spirit, warmed by a Desire of Revenge, does again possess the very same Part of its Clergy. Thousands of Ministers (whom King *Charles II.* had himself declared to be well affected to, the Peace of the Church and State) are ejected; and, thereby, the *Dissenters* (perhaps with Design) formed into a separate Body. The Animosity extends even to Foreign Protestants, who in the least resemble our *Presbyterians*.  
The



The *English* Ambassadour, at *Paris*, refuses to go to the *French* Protestant Church at *Charenton*, because it was not *Episcopal*. The King is suspected, and his immediate Successour known, to be a *Papist*; the Church flourishes; and the *Dissenters* are persecuted.

KING *James* comes to the Crown: When he began to attack the Rights not only of the People, but even of the Clergy themselves, the Nation awakes; and the *Revolution* is brought about: Yet still, the persecuting Spirit is not allayed. New Laws, new Punishments, are urged; and, upon every Appearance of the Return of a Popish Successour, the Church (in the Judgment of the same Kind of Men) flourishes; and is regularly in Danger, in proportion as the Protestant Religion seems secure: And may, therefore, be said to be now in more Danger, than ever.

LET my Countrymen but reflect, impartially, on what has passed; and they will agree with me, in the natural Consequence of a Half-Persecution. Are the *Dissenters* prosecuted, disabled, &c.? They gain upon the Minds of the People. Are they tolerated, and left at liberty? They insensibly conform, and lose their Strength. Wherefore, I have often wondered, how Men (unless they are determined to go the utmost Lengths of Persecution and Tyranny) can be so slow of Apprehension, as not to perceive, that Toleration is the most successful Stratagem to prevent the spreading of new Opinions, which have not a Foundation in Truth: It takes away the favourable Prejudice of Suffering for Conscience-sake; and in a short time (upon Examination) the Novelties vanish, for want of some seeming Merit to support them:

ON the other hand; a moderate Persecution is an Advantage to Error: It sets it upon the Level

N<sup>o</sup> 80. *The FREE-THINKER.* 115

vel with Truth; and gives it a fair Chance for Success. The Reason of Things is not always sufficient to convince the Generality of Men: Whereas, suffering for a Principle, is a visible Argument, that strongly affects a Person of the meanest Capacity. We conclude, that he, who suffers, at least thinks himself in the Right; and the Persecutour (like one, who has recourse to railing in a Dispute) is justly suspected of being conscious, that he maintains a Falshood: For, Truth does not stand in need of being supported by Violence.



N<sup>o</sup> 80. *Friday, Decemb. 26. 1718.*

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*Quid enim ratione timemus,  
Aut cupimus? quid tam dextro pede concipis, ut te  
Conatus non pœniteat, vorique peracti?*

JUVEN.

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**H**AVING, from the Beginning, stiled my self a *Fairy-Philosopher*, my Readers may imagine, I shall (at my leisure) consult the Records of the invisible, powerful People, with whom I hold a Correspondence. When I meet with any remarkable Transactions of theirs, which more immediately relate to Mankind, I shall make them publick; more especially, such particular Pieces of their History, as are not only delightful, but instructive. As the first Specimen of this kind, I recommend the following Narration to my Female Pupils.

THERE

THERE was a Country-Woman, who, upon her Intimacy with a *Fairy*, desired her to come and assist at her Labour. The good Woman was delivered of a Daughter: When, the *Fairy* (taking the Infant in her Arms) said to the Mother; make your Choice: The Child (if you have a mind) shall be exquisitely Handsome; excel in Wit, even more than in Beauty; and be Queen of a mighty Empire; but, withall, Unhappy: Or (if you had rather) she shall be an ordinary, ugly, Country Creature, like your self; but, contented with her Condition. The Mother immediately chose Wit and Beauty for her Daughter; at the hazard of any Misfortunes.

As the Child grew, new Beauties opened daily in her Face; till, in a few Years, she surpassed all the Rural Ladies, that the oldest People had ever seen. Her Turn of Wit was gentle, polite, and insinuating: She was of a ready Apprehension; and soon learned every thing, so as to excel her Teachers. Every Holiday, she danced upon the Green, with a superiour Grace to any of her Companions. Her Voice was sweeter than any Shepherd's Pipe; and she made the Songs, she used to sing.

FOR some time, she was not apprised of her own Charms: When, diverting her self with her Play-Fellows, on the green, flowery Border of a Fountain; she was surpris'd with the Reflection of her Face: She observed, how different her Features and her Complexion seemed, from the rest of her Company; and admired her self. The Country, flocking from day to day to obtain a Sight of her, made her, yet, more sensible of her Beauty. Her Mother, who rely'd on the Predictions of the *Fairy*, began already to treat her as a Queen; and spoil'd her by Flatteries. The  
young



young Damsel would neither sow, nor spin, nor look after the Sheep: Her whole Amusement was, to gather Flowers; to dress her Hair with them; to sing, and to dance, in the Shade.

THE King of the Country was a very powerful King; and, he had but one Son; whose Name was *Florio*: For which reason, his Father was impatient to have him marry'd. The young Prince could never bear the mentioning any of the Princesses of the neighbouring Nations; because a *Fairy* had told him, that he should find a Shepherdess, more beautiful and more accomplished, than all the Princesses in the World. Therefore, the King gave Orders to assemble all the Village-Nymphs of his Realm, who were under the Age of Eighteen, to make a choice of her, who should appear most worthy of so great an Honour. In pursuance of the Order, when they came to be sort'd; a vast Number of Virgins, whose Beauty was not very extraordinary, were refused admittance; and only thirty picked out, who infinitely surpass'd all the others. These thirty Virgins were ranged in a great Hall, in the figure of a Half-Moon; that the King and his Son might have a distinct View of them, together. *Florella* (our young Damsel) appeared, in the midst of her Competitors, like a Lilly amongst Marygolds; or, as an Orange-Tree in Blossom shews, amongst the Mountain Shrubs. The King immediately declared aloud, that she deserved his Crown; and *Florio* thought himself happy in the possession of *Florella*.

OUR Shepherdess was, instantly, desired to cast off her Country Weeds; and to accept a Habit, richly embroidered with Gold. In a few Minutes, she saw herself covered with Pearls and Diamonds; and a Troop of Ladies was appointed to serve her.

Every

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Every one was attentive to prevent her Desires, before she spoke; and she was lodged within the Palace, in a magnificent Apartment: Where, instead of Tapestry, there were large Pannels of Looking-Glass, from the Floor to the Cieling; that she might have the pleasure of seeing her Beauty multiplied on all sides; and that the Prince might admire her, where-ever he cast his Eyes. *Florio*, in a few days, quitted the Chase, and all the manly Exercises, in which before he delighted; that he might be perpetually, with his Mistress. The Nuptials were concluded: And, soon after, the old King died. Thereupon, *Florella* becoming Queen, all the Counsels and the Affairs of State were directed by her Wisdom.

THE Queen-Mother (whose Name was *Invidia*) grew jealous of her Daughter-in-law. She was an artful, perverse, cruel Woman: And, Age had so much aggravated her natural Deformity, that she seemed a Fury. The Youth and Beauty of *Florella* made her appear, yet, more frightful; she could not bear the sight of so fine a Creature: She, likewise, dreaded her Wit and Understanding; and gave her self up to all the Rage of Envy. "You want the Soul of a Prince (would she often say to her Son) "or, you could not have "married this mean Cottager. How can you be "so abject, as to make an Idol of her? Then, she "is as haughty, as if she had been born in the Palace, where she lives. You should have followed "the Example of the King, your Father: When he "thought of taking a Wife; he preferred me, because I was the Daughter of a Monarch, equal "to himself. Send away this insignificant Shepherdess, to her Hamlet; and take, to your Bed, "and Throne, some young Princess, whose Birth "is answerable to your own."

*Florio*

*Florio* continued deaf to the Instances of his Mother: But, one Morning, *Invideffa* got a Billet into her hands, which *Florella* had writ to the King: This, she gave to a young Courtier, who, by her Instructions, shewed it to the King; pretending to have received a Letter from his Queen, with such Marks of Affection, as were due only to his Majesty. *Florio* (blinded by his Jealousy, and the malignant Insinuations of his Mother) immediately ordered *Florella* to be imprisoned, for Life, in a high Tower, built upon the Point of a Rock, that stood in the Sea. There, she wept, Night and Day; not knowing, for what supposed Crime she was so severely treated by the King, who had so passionately loved her. She was permitted to see no Person, but an old Woman, to whom *Invideffa* had intrusted her; and whose Business it was to insult her upon all Occasions.

Now, *Florella* called to mind the Village, the Cottage, the sweet Privacy, and the rural Pleasures, she had quitted. One Day, as she sat in a pensive Posture, overwhelmed with Grief, and to her self accused the Folly of her Mother, who chose rather to have her a beautiful unfortunate Queen, than an ugly contented Shepherdess; the old Woman, who was her Tormentour, came to acquaint her, that the King had sent an Executioner to take off her Head; and that, she must prepare to die. *Florella* replied; that she was ready to receive the Stroke. Accordingly, the Executioner (sent by the King's Order, at the Persuasions of *Invideffa*) appeared with a drawn Sabre in his Hand, ready to perform his Commission; when, a Woman stepped in; who said, she came from the Queen-Mother, to speak a word or two, in private, to *Florella*, before she was put to death. The old Woman, imagining her to be one of the Ladies of the Court, suffered



suffered her to deliver her Message: But, it was the *Fairy*, who had foretold the Misfortunes of *Florella* at her Birth; and had now assumed the Likeness of one of *Invidessa's* Attendants.

SHE desired the Company to retire a while; and then, spoke thus to *Florella*, in secret: Are you willing to renounce that Beauty, which has proved so fatal to you? Are you willing to quit the Title of Queen; to put on your former Habit; and to return to your Village? *Florella* was transported at the Offer. Thereupon, the *Fairy* applied an enchanted Vizard to her Face. Her Features, instantly, became deformed; all the Symmetry vanished; and she was now as disagreeable, as she had been handsome. Under this Change, it was not possible to know her; and she passed, without difficulty, through the Company, who came to see her Execution. In vain, did they search the Tower: *Florella* was not to be found. The News of this Escape was soon brought to the King, and to *Invidessa*; who commanded diligent Search to be made after her, throughout the Kingdom; but, to no purpose.

THE *Fairy*, by this time, had restored *Florella* to her Mother; who would never have been able to recollect her altered Looks, had she not been let into the Circumstances of her Story. Our Shepherdess was now contented to live an ugly, poor, unknown Creature, in the Village; where she tended Sheep. She frequently heard People relate, and lament over, her Adventures: Songs were made upon them; which drew Tears from all Eyes: She often took a pleasure in singing those Songs, with her Companions; and would often weep, with the rest: But still, she thought her self happy, with her little Flock; and was never, once, tempted to discover her self to any of her Acquaintance.



N<sup>o</sup> 81. *Monday, Decemb. 29. 1718.*

*Jura sociorum, Fœdera, Pactiones, Causa Imperii  
cognoscenda est.*

CICERO de Orat.

**W**HOEVER has recourse to my \* three first Political Lectures, will find, that I have in them expressed my Thoughts in general, with reference to the most considerable Branches of that Knowledge, which is necessary to be acquired by every Person, who shall undertake to direct, or pretend even to judge of, the *Internal Parts* of Government.

If Princes, and Sovereign Powers, had no Relation to each other, no Intercourse with their Neighbours, and consequently no Affairs to transact but with their own Subjects; the ablest Lawyer, in all Countries where Law is not occasional, and veering with the Will of the Magistrate, would be qualify'd to prove the greatest Statesman. But, the Experience of all Ages teaches us, that there is another Compass of Knowledge, of a very different Nature from the former, absolutely requisite in a compleat Minister; and, without some degree of which, a private Man is not enabled to form, to himself, a tolerable Judgment upon publick Affairs.

DIFFERENT States may be considered, with respect to one another, as Individuals; and are (like

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Men

\* N<sup>o</sup> 58, 64, 69.

Men in a State of Nature) free from any express social Obligation to constrain, or determine them, in their Manner of Acting. And, I have sometimes looked upon that mutual Jealousy and Distrust of each other, which prevails through all States, together with a constant Application to deceive by way of Self-Defence, to be the most specious Argument, that can be urged by the Patrons of the *quarrelsome State of Nature*, in favour of their Opinion.

BUT, leaving the Proprietours of the various political Schemes, which never existed but in Theory, to settle their own Disputes: It will be sufficient, for my purpose, to observe (be the State of Nature, what they please), that in Fact, ever since separate Governments have been established in the World, all States (of which any Histories are extant) have, in all Times, acted upon no other Principle with Foreign Powers, than the View of promoting their own Interest. And, as they all, in their Turns, endeavour to circumvent, they are perpetually apprehensive of being circumvented by, their Neighbours.

MINISTERS of State, therefore, should be Persons sufficiently enlightened in the *External* Parts of Government, to take their Measures accordingly: Since the Safety, Wealth and Greatness, of a People do as much depend on a dexterous Management of Foreign Affairs, as the Quiet and Happiness of a Society, within themselves, depend upon a regular and just Administration, at home. In order to this, a more extensive Knowledge is requisite, than a certain Prime-Minister, I have read of, in a Foreign Court, was blest with: When Letters, of some consequence, were presented to him from a Duke of *Holstein*, he suspected the Messengers to be Impostors; and, very circumspectly, sent to the *Dutch* Resident to enquire, whether there was any



any such Prince in *Europe*, or in any other Quarter of the Globe.

THE main Branches of Knowledge in a compleat Statesman, relating to *External Policy*, may be reduced under three general Heads: First; An Insight into all the Treaties, which have, at any time, been concluded between his Masters and Foreign Powers, in general: Secondly; A more distinct Knowledge of the Treaties and Transactions, which have been negotiated between his Masters and such States as are, or have been, in Alliance with them; and more especially those, with whom an Alliance has, for Ages, been esteemed the perpetual Interest of his own Country: Thirdly; A perfect Knowledge of the different Interests of his Neighbours, and what relation they bear to the true Interest of his own Nation; together with a thorough Comprehension of the fundamental Principles, upon which the Grandeur, Glory, and Happiness, of the Community, he serves, do really turn.

I am in doubt, whether I should not add (especially in the present Age) by way of a secret Instruction to a Statesman; a Penetration into the Weakness and Corruptions, of all his Neighbours; and the Resolution to make a judicious Advantage of this Knowledge, on proper Occasions, for the Good of the Publick. But, all these Qualifications are of a narrower, or more ample, Extent, in proportion as any State has a larger, or more confined, Communication with, or Influence over, the rest of Mankind.

As to the first of these general Heads; the Knowledge comprised under it will appear very necessary by observing; that it is in occasional Treaties and Transactions, Princes are most apt to deceive, and most liable to be deceived. The great Politicians of the World seem to have taken up an

Opinion, (almost unanimously) that such Treaties are to be observed no longer than Interest obliges.

THE famous Duke of *Villeroy* (whose Capacity appears sufficiently by the Letters, which passed between him, the Cardinal *D'Ossat*, and others) frankly owns; *That the Intentions of Princes, and of their First Ministers, ought not to be subjected to their Signing any Treaty, &c.; but their Signing to be subservient to their Intentions.* And *Amelot de la Hussy* relates of *Ferdinand* the Fifth, King of *Castile*, (who first assumed the Title of *Catholick*) that when *Quintana* acquainted him, that *Lewis* the Twelfth of *France* complained of having been twice cheated by him; his Majesty very honestly answered, *That the Drunkard ly'd; for he had cheated him above ten times.*

To speak freely to my Disciples; Experience has made it evident, that most Treaties of Peace are considered by the Generality of Sovereign Powers, only as a breathing Space, in which they may securely wait for a more convenient Opportunity of renewing their Attacks upon their Neighbours, with better Success. So long as these Opportunities (which they expect with Impatience) do not present themselves, the Rulers of the Earth continue in Peace; not by virtue of their Promises, their Oaths, and their Leagues; but, because it does not happen to be their Interest to break through their Engagements. So that, a true and solid Amity among Sovereign Powers, is never to be expected; especially, by the weaker Party. It is, at best, but a flattering Appearance of Security; on which the People, who rely, are sure to be disappointed, if not ruined, in the end.



N<sup>o</sup> 82. *Friday, Jan. 2. 1718.*

Τὶ δ' ἐπεὶ Τὶ δ' ἐπεὶ;  
Σμᾶς ὄναρ ἀνθρώποι. Δὴ δ' ὅταν αἶγλα  
Διοσδοτος ἔλθῃ.  
Δαμασχοῦ ἐπεὶ φέγγει ἀνδρῶν.  
Καὶ μέλιχος αἶμα.  
PIND.

*To the Authour of the FREE-THINKER.*

SIR, December 2. 1718.

“YOUR short Preface to the \* Dream, you  
“ gave us yesterday, has flattered me in a ve-  
“ ry singular Notion concerning my Countrymen,  
“ which I have indulged in my Thoughts, for some  
“ Years: And which I shall now communicate to  
“ you; that I may know, from your Judgment,  
“ what Value to set upon it, for the future.

“YOU seem to be of Opinion, that *Authours*  
“ *may write in their Sleep*: But, my favourite Ob-  
“ servation is more general, for, I carry it into the  
“ very midst of Business, and even through most  
“ of the Diversions of Life. In a word, I am some-  
“ what positive, we have but very few Persons of  
“ either Sex, in this Island, who are *rightly A-*  
“ *wake.*

“EXPERIENCE shews us, that Men and Wo-  
“ men have the Power to walk, to speak, to laugh,



“ to cry, to feel the most lively Pleasures and the  
 “ acutest Pains, to rejoice, to grieve; briefly, to ex-  
 “ ert all their Passions, and to set even their whole  
 “ Imagination at work, in their Sleep. Many, like-  
 “ wise, sleep in their Beds with their Eyes broad  
 “ open, staring all Night (like others in the Day-  
 “ time) at nothing. Moreover; it is acknowledg-  
 “ ed, that our sleeping Thoughts and Actions de-  
 “ pend chiefly on our Constitution, the Temper of  
 “ the Mind, our Circumstances, our Profession,  
 “ and the Business of the Day; which are, likewise,  
 “ the Springs of those various Operations, which  
 “ the Vulgar call our waking Thoughts and Actions.  
 “ Neither must I forget to mention, that there are  
 “ some common Expressions in our Language,  
 “ which strongly favour my Opinion. How often  
 “ does a Man, when he is surpris’d with some Hap-  
 “ piness, say; *I profess I am in a Dream*; or, *It is*  
 “ *all a Dream!* The Inadvertent cry out, on all  
 “ Occasions; *I never dream’d of such an Accident!*  
 “ And when we imagine a Person talks idly, the  
 “ Question is, *Are you Awake?*

“ BESIDES; my Hypothesis seems to account  
 “ for most of the Actions, and the general Con-  
 “ duct of Men, more rationally than the prevailing  
 “ Opinion of considering them, as Awake. Let  
 “ any unprejudiced Person go into the most pub-  
 “ lick Places of Rendezvous, where the Sleepers re-  
 “ sort in Crouds; and he will scarce find a Man, who  
 “ knows what he says or does. For my part, I  
 “ seldom enter a Coffee-House, but I find People  
 “ talking their Dreams to one another. Is there  
 “ any thing more usual in the Play-House, than  
 “ to hear an Audience break out into a loud Laugh-  
 “ ter, or a noisy Applause, when an Actor exerts  
 “ his Lungs in a Jumble of Sounds, that have no  
 “ Meaning or Connection? On the other hand;  
 “ you

N<sup>o</sup> 82. *The FREE-THINKER.* 127

“ you may observe them, as profoundly unaffected,  
 “ as Men in a Lethargy, when a Sentence of fine  
 “ Sense is decently uttered. How shall we be able  
 “ to account for this Absurdity, if we suppose the  
 “ Spectatours awake? I have, likewise, often heard  
 “ an Oratour, in a more solemn Assembly, hold  
 “ forth a long Hour, without once discovering by  
 “ one manifest Token, that he was not asleep: At  
 “ the same time, I have observed above half of  
 “ his Hearers sunk into Slumbers; and have heard  
 “ several of them snore.

“ So that, upon the Whole, *Mr. Free-Thinker*;  
 “ I cannot easily be persuaded to think otherwise,  
 “ than that most Men and Women are oftener a-  
 “ sleep, than is imagined, both abroad and at  
 “ home.

*I am, S I R,*

*Your vigilant Reader, and  
 most affectionate Disciple,*

AGRYPNUS.

THE Notion, advanced in this Letter, appears  
 at first sight very singular; and yet, upon Reflec-  
 tion, a Philosopher may be apt to favour it so far,  
 as not wholly to reject it: Since if it is not true, it  
 is at least plausible and ingenious. However, as  
 my Character obliges me to be cautious of running  
 into any Extravagance; I think it proper, a little  
 to qualify my Disciple's Supposition, by making  
 use of it, in a figurative Sense, to illustrate Human  
 Life: And, the explaining the Actions of Men in  
 this Light, may be termed, *Expounding Dreams*.

UPON the foregoing Hypothesis, it may be ob-  
 served; that several Persons sleep out their Youth;

and are fully awake, till the Noon, or perhaps the Evening, of Life: And many, who are vigilant enough at their first setting out, begin to slumber in their Manhood; and drop into a sound Sleep in their Age: While others take one long Nap, for Life; which will be the Case of *Trinobantus*, if some of his Friends do not wake him soon. It may, likewise, be observed; that some Men are apt to grow inapprehensive and drousy, in one Situation or Posture, who have their Wits about them, in another. This Particularity is very remarkable in Count *Clinquant*: Set him in an Easy Chair, with a Standish and a Sheet of Paper before him, at home; and generally speaking, he will not slumber. Place him with the same Implements, at a Desk, or the lower End of a Council-Board; and he shall, immediately, fall fast asleep. There are indeed others (more especially in Courts) who act, as if they were not awake; when, all the while, they very well know what they are about: Of this Artifice we have a signal Instance in *Vafer*, who did his own Business (to the detriment of the Publick) by sleeping a Dog-sleep.

BEFORE I enter farther into this new Mode of moralizing upon Mankind, it will be proper to explain, what it is to be really awake; that my Readers may not judge rashly of themselves and others, from the preceding Reflections. To prevent Mistakes then, let it be remembered, that Bodily Actions and Gestures, and most of the Operations of the Mind, may be performed with great Vivacity, by any Man, in his Sleep. But in all the Activity (whether of Mind or Body) of a sleeping Man, there is always some Incoherence or Absurdity, which shows the Soul is not attentive to all her own Performances. Therefore, the never-failing Token of a Person's being thoroughly awake,

is



is his thinking and his acting, not only uniformly, but agreeably to sound Reason. Consequently, when any one suffers an Intermission in the Exercise of his rational Faculties, it is the same thing, whether it happens to him when he is in Bed, or when he is walking in the Streets, talking in Company, speaking in Parliament, or writing a Book: Whether the Drowsiness proceeds from a Wearisomeness in the Animal Spirits, or from a Heaviness in the Understanding, he is (for the time) more or less asleep, to all Intents and Purposes.

FROM what has been said, it is natural to conclude, that the Lives of most Men are but distempered Dreams, which will not bear even to be related: The whole Course of their Conduct is inconsistent; their Actions tend to no direct, commendable Purpose; and they vanish out of the World, like Shadows, which leave no Trace behind them, to mark the Place of their Existence. What other Judgment can we form of a Doctor, who, by his Occasional Productions, has acquired the Sur-name of *Inconsistent*? The kindest Apology, that can be made for him, is to say, he wrote in his Sleep. On the other hand; it is a Happiness even for the Sleepers (or they would not long be suffered to sleep in Quiet) that we can single out a few *Britons*, who are very wakeful, and unwearied in their Endeavours to prevent us from Ruin. Of this scanty Number is *Euphronius*: Whether he discourages, or commits his Thoughts to Writing, he is perpetually awake; and what is most for his honour, not one of his numerous Adversaries has ever been able to take him napping.

N<sup>o</sup> 83. *Monday, Jan. 5. 1718.**Auditis? An me ludit amabilis**Insania*

HOR.

**A**S to the Effects of a *Contemplative Enthusiasm*, which flatters the Mind with Visions, and Prophecies, and new Revelations; they are not indeed so immediately destructive, as the Influences of \* *the Active Enthusiasm*, specified in a preceding Lecture: But, they will nevertheless, appear upon Examination, to be highly prejudicial to the Interests of Society. The Active Enthusiasm urges on its Votaries, with vehemence, to every Mischief; The Contemplative incapacitates Men to do any Good: The former discharges its Rage outwardly; the latter inwardly consumes the Breast, in which it is kindled: The Activity of the one is a Curse, the Supineness of the other a Clog, upon Society.

THE bad Effects of this quiet Enthusiasm may be reduced under three General Heads: A consummate Ignorance; a Total Neglect of Vertue; and an unfociable Pride and Arrogance.

THE peaceable Enthusiast has a more expeditious Method of coming at Knowledge and Wisdom, than by Study, and Reflection, and Experience. In vain you recommend to him the Use of Books, the Advantage of Languages, and the Improvements of Conversation, to perfect his Understanding:

derstanding; He despises the mean Accomplishments of Human Science; and soars, at once, into the Clouds of *Intuitive Darkneſs*. He ſaves himſelf the needleſs Trouble of tedious Enquiries; and ſcorns to argue about Notions, which to him are ſelf-evident. He ſees things paſt, preſent, and future, alike; and equally comprehends the Will of God, and the Ways of Men. The ſtronger his Imagination is, the more powerful is his Conviction; and his Doubts vaniſh, as his Reaſon declines. As his Contemplations grow upon him, he proceeds from one Sublimity to another; from Viſion to Viſion; and from thence to Prophecy and Revelation; till, in the End, he loſes ſight of common Senſe; and feels an inexpressible Delight in wandering through the wide, pathleſs Regions of Ignorance. He looks down with abhorrence upon the Sinfulneſs of Human Knowledge: It is audacious to pretend to examine what comes from Heaven; and unprejudiced Reaſon is Pride and Blindneſs of Heart. Thus, his Soul is at laſt delivered up to Deluſion; he is abandoned to Nonſenſe; he rejoices in Abſurdities; and is (in all appearance) utterly cut off from the Means of a better Information: Since it is vain to argue with him, upon any rational Principles.

THIS conſummate Ignorance is, uſually, attended with a total Neglect of Virtue. If the new ſupernatural Light, the Enthuſiaſt boasts of, were imparted to him from above; he would be thereby enlightened (one would think) in a very extraordinary Manner, in all the Ideas of Virtue. It might then be concluded, that he had immediately received from the Divine Hand that Knowledge, which other Mortals are left to diſcover by the Uſe of that Reaſon, which the Supreme Being has beſtowed upon them, for that purpoſe. But, on



the contrary; the Enthusiast is generally as far excelled by meer Men in Vertue, as in Knowledge. His pretended Inspiration leads him out of the plain Tract of Social Vertues, into the Wilds of Speculation, that are of no use to Mankind: And, he seems to have taken up a Notion that Human Vertue, as well as Human Knowledge, is inconsistent with what is Divine. He is all Rapture and Extasy with the warm Conceits of his own Brain; which, with him, is loving God: But, he has no Thought, no Care of, no Benevolence for, Men: Or, if he remembers any of his former Notions of Vertue, he looks down upon them as the *Beggarly Elements* of groveling Mortals. He thinks they may suffice the poor Inhabitants of the Earth: But, as for himself, he is no longer a Member of Human Society, but a Partaker of Heavenly Privileges; and, therefore he has shaken off the Clog of Morals, which embarrass the Soul in its Divine Aspirings. Happy is it for Mankind, that this Mad-man is of an indolent Temper! And, that he is so lost in Speculation, that he is not at leisure to disturb the World! Otherwise the same Extravagance of Imagination would make him a Destroyer of his Fellow-Creatures. He, that can indulge himself in doing no Good, would not be backward, were he of a more active Temper, to execute the greatest Mischiefs: So that, the Safety and Peace of others is wholly owing to the Laziness of his Disposition.

BUT, what confirms this Visionary Wretch, yet more, in his Disregard of Vertue, is the unfociable Pride and Arrogance, natural to a Person of his Complexion.

As an uncommon Degree of Self-Conceit and Contempt of others must prevail in the Mind of Man, before Enthusiasm can find Admittance; so, when it has taken possession of the Soul, it fortifies

N<sup>o</sup> 83. *The FREE-THINKER.* 133

fies and augments that Insolence and Vanity, which first gave it birth. The Enthusiast is, in his own Imagination, exalted so high above all sober Men, that they are beneath his Notice; unless it be to commiserate their abject Condition. Having his Soul filled with Raptures, which he mistakes for Heavenly, while they are, in reality, sensual Chimeras; he has no feeling of the Sentiments of Humanity, nor Leisure to concern himself in the Affairs of Men. In the mean time, he imagines he amply atones for his Contempt of Mankind, by an affected, unsincere Humility towards God; to whom he is full of his Acknowledgements for immense Talents, which he never gave him. In order to shew his Spiritual Humility, he gives up his Understanding at once, and divests himself of every Faculty, which the Author of all Beings did actually give him to be improved, and not destroyed. If he had the Reflection to know his own Heart, he would soon discern this Farce of humbling himself into Nonsense, to be the Height of Spiritual Pride: For, he presumes, all the while, that he has gained the Almighty to himself; and that the Extravagance of his vain Wishes shall be answered: He has fulfilled all *Virtue*, as he calls it, and merits every Reward.

SUCH are the principal Failings of the Indolent, Visionary Enthusiast. Upon the whole, it may be observed; that both the active, and the contemplative, Enthusiast, proceed from the utmost Extravagance of a distempered Imagination. The one turns Men into Drones and Idiots; and the other makes them daring in the greatest Crimes.



N<sup>o</sup> 84. *Friday*, Jan. 9. 1718.

*Infert se septus nebula (mirabile dictu)  
Per medios, miscetque viris; neque cernitur ulli.*  
VIRG.

**T**HOSE, who are pleased with the History of \* *Florio* and *Florella*, will thank me for another Piece of the same kind, as instructive as the former; and which may be more particularly of use to Lovers, and to such Husbands and Wives as happen to be fond of each other.

THERE was a King, whose Name was *Alfarate*; feared by all his Neighbours, and loved by all his Subjects. He was wise, good, just, valiant; and deficient in no Quality, requisite in a great Prince. A *Fairy* came to him, one day; and told him, that he would soon find himself plunged into great Difficulties, if he did not make use of the Ring, which she then put on his Finger. When he turned the Stone of the Ring to the Inside of his Hand, he became Invisible; and when he turned the Diamond outward, he became Visible again.

HE was mightily pleased with this Present; and soon grew sensible of the inestimable Value of it. When he suspected any one of his Subjects, he went into that Man's House and Closet, with his Diamond turned inward; and heard and saw all the Secrets of the Family, without being perceived.



ved. When he mistrusted the Designs of any Neighbouring Potentate, he would take a long Journey unaccompanied, to be present in his most private Counsels, and learn every thing, without the fear of being discovered. By this means, he easily prevented every Intention to his prejudice; he frustrated several Conspiracies formed against his Person; and disconcerted all the Measures of his Enemies for his Overthrow.

NEVERTHELESS, he was not thoroughly satisfied with his Ring: And he requested of the *Fairy* the Power of conveying himself, in an Instant, from one Country to another; that he might make a more convenient and ready Use of the enchanted Ring. The *Fairy* replied; You ask too much: Let me conjure you not to covet a Power, which I foresee will, one day, be the Cause of your Misery; though the particular Manner thereof be concealed from me. The King would not listen to her Intreaties; but, still urged his Request. Since then, you will have it so (said she) I must necessarily grant you a Favour, of which you will dearly repent. Hereupon, she chased his Shoulders with a fragrant Liguour: When, immediately he perceived little Wings shooting at his Back. These little Wings were not discernable under his Habit: And, when he had a mind to fly, he needed only to touch them with his Hand, and they would spread so as to bear him through the Air, swifter than an Eagle. When he had no farther occasion for his Wings, with a Touch they shrunk again to so small a Size, as to lie concealed under his Garment.

By this Magick, *Alfarute* was able to translate himself, in a few Moments, wherever he pleased. He knew every Thing; and no Man could conceive how he came by his Intelligence: For, he would

would often retire into his Closet, and pretend to be shut up there the whole Day, with strict Orders not to be disturbed: Then, making himself invisible with his Ring, he would enlarge his Wings with a Touch; and traverse vast Countries. By this Power, he entered into very extraordinary Wars; and never failed to triumph. But, as he continually saw into the Secrets of Men, he discovered so much Wickedness and Dissimulation, that he could no longer place a Confidence in any Man. The more redoubted and powerful he grew, the less he was beloved; and he found, that even they, to whom he had been most bountiful, had no Gratitude nor Affection toward him.

IN this disconsolate Condition, he resolved to search through the wide World; till he found a Woman compleat in Beauty and all good Qualities, willing to be his Wife; one, who should love him, and study to make him happy. Long did he search in vain: And, as he saw all, without being seen, he discovered the most hidden Wiles and Failings of the Sex. He visited all the Courts, where he found the Ladies unsincere, fond of Admirers; and so enamoured with their own Persons, that their Hearts were not capable of entertaining any true Love for a Husband. He went, likewise, into all the private Families: He found, one was of an inconstant, volatile Disposition; another was Cunning and Artful; a third, Haughty; a fourth, Capricious; almost all, Faithless, Vain, and full of Idolatry to their own Charms.

UNDER these Disappointments, he resolved to carry his Enquiry through the lowest Conditions of Life. Whereupon, at last he found the Daughter of a poor Labourer, fair as the brightest Morning; but simple and ingenuous in all her Beauty; which she disregarded, and which, in reality, was the

the least of her Perfections: For, she had an Understanding and a Vertue, which outshone all the Graces of her Person. All the Youth of the Neighbourhood were impatient to see her; and more impatient, after they had seen her, to obtain her in Marriage: None doubting of being compleatly happy with such a Wife.

KING *Alfarute* beheld her; and he loved her. He demanded her of the Father; who was transported with the Thoughts of his Daughter becoming a great Queen. *Clarinda* (so was she called) went from her Father's Hut into a magnificent Palace; where she was received by a numerous Court. She was not dazzled, nor disconcerted, at the sudden Change: She preserved her Simplicity, her Modesty, her Vertue, and forgot not the Place of her Birth, when she was in the height of her Glory. The King's Affections for her encreased daily; and he believed, he should at last arrive at perfect Happiness: Neither was he already far from it; so much did he begin to confide in the Goodness of his Queen. He often rendered himself invisible to observe her, and to surprize her: But, he never discovered any Thing in her, that was not worthy of his Admiration. So that now, there was but a very small Remainder of Jealousy and Distrust, blended with his Love.

THE *Fairy*, who had foretold the fatal Consequences of his last Request, came so often to warn him, that he thought her Importunity troublesome. Therefore, he gave Orders, that she should no longer be admitted into the Palace; and enjoined the Queen not to receive her Visits, for the future. The Queen promised to obey his Commands; but, not without much Unwillingness, because she loved this good *Fairy*.

It



It happened one day, when the King was upon a Progress, that the *Fairy*, desirous to instruct the Queen in Futurity, entered her Apartment in the Appearance of a young Officer; and immediately declared, in a Whisper, who she was: Whereupon, the Queen embraced her with Tenderness. The King, who was then invisible, perceived it, and was instantly fired with Jealousy. He drew his Sword, and pierced the Queen; who fell expiring into his Arms. In that Moment, the *Fairy* resumed her true Shape; whereupon, the King knew her; and was convinced of the Queen's Innocence. Then, would he have killed himself: But, the *Fairy* with-held his Hand; and strove to comfort him: When the Queen, breathing out her last Words, said; Though I die by your Hand, I die wholly yours.

Too late, now, *Alfarute* cursed his Folly, that put him upon wresting a Boon from the *Fairy*, which proved his Misery. He returned the Ring; and desired his Wings might be taken from him. The remaining Days of his Life, he passed in Bitterness and Grief; knowing no other Consolation, but to weep perpetually over *Clarinda's* Tomb.





N<sup>o</sup> 85. *Monday, Jan. 12. 1718.*

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— *Ingenuas didicisse fideliter artes  
Emollit mores, nec sinit esse feros.* OVID.

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**I** HAVE, now, given my Scholars a Respite from Philosophy, for above three Months; that they might have sufficient Leisure to examine into the Reasonableness of my *Preliminary Lectures*, dispersed through the first Half-Year's Papers. To that Set of Lessons, I may now venture to subjoin some other Discourses, by way of *Supplement*, to enlarge the Minds of my Readers yet farther; so as to render them not only still more capable, but likewise more inclinable, to improve their Understandings.

To proceed then: Since the main Drift of my Labours, is to promote the Study of Truth, amongst my Countrymen; it may not be amiss, to take notice of the most obvious Discouragements Knowledge lies under, with the Generality of Men; and to endeavour to remove their Prejudices, in this Point. Now, there are two very popular Objections (to which most of the other may be reduced) by which Numbers are slackened in their Pursuit of Knowledge: The one consists in representing it as dangerous; the other, as an unprofitable and contemptible Acquisition.

THERE

THERE have been some artful, and many ignorant Persons, who have looked upon the Growth of Knowledge with an evil Eye; as if, the spreading of it among the People portended Danger to the State; by enabling Subjects to see too far into the Designs of their Governours, and empowering them more effectually to obstruct, or countermine, the Measures of their Superiours, as often as they suspect or dislike their Proceedings.

THESE Refiners in Politicks, imagine, the World would be more peaceable, and that Revolutions in all Governments would be less frequent, if private Persons were let into no Knowledge beyond the Tillage of the Earth, and other manual Occupations, immediately subservient to the Necessities of Life; and consequently, that the best Disposition, the Bulk of a Nation can be in, is to have their Understandings humbled to an almost brutish Stupidity; and duly qualified to receive what their Superiours shall, at any time, recommend to them, as proper to be known, believed, and obeyed, with a blind implicit Assent, and unlimited passive Submission.

THIS happy State of Ignorance in the People is, indeed, very advantageous to those Rulers, who do not proceed upon the unalterable Principles of Justice and Equity; but, by the sovereign Arbitrariness of their own Will, as the Extravagance of their Passions, or the Flattery, and ill Advice of others, may dispose them to act. This must likewise be allowed to be a very orthodox Scheme, where they, who are termed spiritual Superiours and Guides, have a Set of Notions, to impose on the Community, that will not bear the Test of an impartial Examination. But, in a Country, where the Government is administered in pursuance



fuance of exprefs Laws, and where those Laws are intended to copy the Dictates of Equity and Justice, in order to promote the Good of the whole Body-Politick; as likewise, where the Foundation of the Established Religion is laid in Right Reason, and the genuine Sense of the Scriptures; there can be no justifiable Pretence for discouraging the Propagation of Knowledge, or for labouring to introduce a general Ignorance.

THE more universally Knowledge is spread amongst a People, the more properly may their Prince be said to reign over Men: Since the Abilities of the Mind chiefly distinguish Man, and raise him above the brute Creation. Neither is Knowledge and Learning in the Subjects of any real Danger, but a Security, to Governments in general.

THE greatest part of what is called Knowledge, no way relates to Government: Neither does it enable, or dispose a private Person, to pass a Judgment on the political Actions and Conduct of his Superiours. A Man may be a great Mathematician, an experienced natural Philosopher, a profound Metaphysician, may understand many Languages, or have made a considerable Progress in polite Literature: without making any farther Advancement in Politicks, than he would have made, if he had been all the while following the Plough. Accordingly, we have seen a late neighbouring Monarch, in the midst of a most tyrannical Administration at home, and the most unjust Usurpations abroad, affect and acquire the Reputation of being the great Patron and Encourager of Arts and Sciences; without ever apprehending, or indeed experiencing, any danger thereby, to his ambitious Designs.

A Knowledge of the Measures of Right and Wrong; of the Reasons and Principles of Government; its essential Powers and constituent Parts in general; what are the particular Laws and Constitution of a Country; together, with a Skill in the History of that and other Nations it may interfere with: These are the Studies, which have an immediate Relation to any Government. He, who comprehends this Compass of Knowledge, is indeed qualify'd to judge when a Government pursues the Ends, for which it is instituted; whether it proceeds to those Ends by proper Methods; and with what Probability of Success: His Abilities likewise, enlightened with such proper Knowledge, may serve him to embarrass, and even to obstruct, his Superiours in prosecuting the wisest and most laudable Designs for the Safety, or the Welfare, of the Publick.

BUT, if the Fear of Obstructions, that may arise from Men of Skill and Knowledge, is a reason for discouraging Studies of this nature; how shall a State (especially where the People are a Branch of the Legislature) be furnished with Persons of suitable Abilities for foreign Negotiations, and domestick Administration; to provide, at once, for the Security of the Prince, and the Welfare of the People? Nor is it the Knowledge any one may have, which incites him to disturb the State; but his Ambition, or Revenge, or some other exorbitant Passion, which prompts him to make an ill Use of his Knowledge.

ON the contrary; as the Men versed in political Studies, best know the Necessity there is of some settled Form of Government to maintain Peace and Order; as likewise, that every Form is liable to some Inconveniencies; that the wisest Governours are not entirely free from Fallings and

Errours;

Errors; and that the best-concerted Designs often miscarry through the Negligence, or Imprudence, of such as are employed in them; or, through the unreasonable Oppositions of a perverse Party: These knowing Men are least apt to be restless under the unavoidable Grievances and Restraints, that happen sometimes in all Governments; and will be most inclinable to bear with, and to judge favourably of, the Miscarriages and Oversight of their Superiours.

MOREOVER; if we take a View of the World, we shall not find, that the Disturbances in its different States have been fomented, and carried on, by the sedulous Pursuers of Knowledge; but by a more active and enterprising kind of Men. Rebellions, Seditions, and Factions, take their Rise not among such Persons as delight in the Privacy and Obscurity of their Study; but among the sprightly Contemners of Arts and Sciences, who love to appear on the publick Theatre: The Spirit of Turbulency does not come from the Perusers of Books, and Cultivators of Ingenuity; but from the Readers of Men, who study Business by practising it. Give the former but Leisure, and a moderate Income to enable them to pursue their favourite Enquiries, and you may govern smoothly for them: But, the latter grow impatient to make a Figure; and will oppose the greatest Advantages for their Country, except they can find their particular Account in it, or share in the Glory of transacting it.

LASTLY; If, from what is properly called Learning, we descend to the lower Degrees of Knowledge; even there, the Objection will not hold. A moderate Skill in judging of an Argument, and some insight into the Reasons of the common Occurrences, which are the usual To-



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picks of Conversation, is so far from being more dangerous to Governments, than a profound Ignorance; that, the most general Commotions are by cunning Men set on foot, and carry'd on, by deluding the most unknowing Part of their Fellow-Subjects with some specious Pretence of the Truth of certain Notions, of which the poor Ignorants are wholly unable to make a right Judgment. And, if we consult History; we shall often find the Multitude, for want of the lowest Degree of Knowledge and common Sense, made the Instruments of bringing Slavery upon themselves; and, of reducing their Country to Misery and Desolation.



N° 86. *Friday, Jan. 16. 1718.*

*Bis est gratum quod opus est, ultro si offeras.*

PUBL. SYR.

**TO the FREE-THINKER.**

SIR,

*Jan. 8. 1718.*

“ **T**HE inclosed is the Copy of a Letter to  
 “ a Friend of mine, who had lately the Mis-  
 “ fortune to become a Bankrupt. You may per-  
 “ haps think it proper to be inserted in one of  
 “ your Papers, to inspire the Ladies with Generosi-  
 “ ty, by a Female Example; which is all, that is  
 “ intended by this Present, from one of your Ad-  
 “ mirers.

DEAR

DEAR BROTHER, *London, Oct. 29. 1718.*

" I Believe, you will not be more surpris'd with  
 " a Letter from me, than I was by never hear-  
 " ing from or seeing you, since we parted at *Ken-*  
 " *sington.* On that Occasion, I cannot but accuse  
 " you of a Breach of Friendship, though not of  
 " Trust: For, I doubt not, but you can give me  
 " a satisfactory Reason for the one, though not  
 " for the other.

" BESIDES; you promised, *Never to forsake*  
 " *me, whilst I was worth a Groat:* And, you  
 " know, I am worth four thousand Pounds, still;  
 " which is more, than you had to begin with at  
 " first.

" IF you will come over soon, you shall have  
 " it all, to try your Fortune once again: And I  
 " promise you, to live within fifty Pounds a Year,  
 " till you have doubled it. And, to satisfy you, I  
 " do not propose this, with a View to make any  
 " Advantage of what is past; I assure you, I shall  
 " with pleasure quit all Pretensions to any Thing,  
 " you may acquire, for the Time to come.

" BUT, I cannot bear to think of your living  
 " out of *England*, in a Country, where it is im-  
 " possible you should find so many Friends, as here.  
 " This is your time to try them: And, by what  
 " I can learn, every one is more concerned for  
 " your Loss, than for their own; and I do not  
 " doubt, but they would all serve you, when you  
 " think it inconvenient to return. But, if you  
 " can give any good Reason, why you will not  
 " come; I desire, you will let me know how I  
 " may remit you an hundred Pounds; for, I would  
 " not have you want honest Pleasures, any more  
 " than bare Conveniences. Therefore, do not give  
 " your self up to Melancholy, nor torment your  
 " self

“ self with Fancies of what the World may say of  
 “ you; for, you have more Friends in it, still, than  
 “ any Man under the like Misfortune.

“ I should be glad to know, whether you have any  
 “ Thoughts of obliging us soon, by returning to  
 “ your Business in *London*; because, I would order  
 “ my Affairs accordingly, in the manner most ser-  
 “ viceable to you. I had Word sent me, last Night,  
 “ of a certain Person's Death; and that many were  
 “ about taking her House: But, I shall let that and  
 “ other Designs alone, unless you will promise to be  
 “ with me sometimes; and then, I would rent a  
 “ House at a convenient Distance for you, to retire  
 “ to on *Saturday-Nights*.

“ BUT, if nothing, I have said, will prevail with  
 “ you, I have one thing more to offer; which (I  
 “ hope) will make you laugh at least: I will marry  
 “ against Consent, on purpose to give you half my  
 “ Fortune. The Ladies, in a certain Place, are  
 “ much concern'd for you; but, they hope yet to  
 “ hear you sing with a lighter Heart, than when  
 “ the *Swedish Ship* was in danger.

“ I am got to my old Friend Mrs. D's, where we  
 “ drink your Health, at Night, in warm Ale; and  
 “ hope, you will pledge us in *Champagne* and *Bur-*  
 “ *gundy*, and live as merry, as you can: But, re-  
 “ member, in every Condition, to preserve your  
 “ Religion and your Allegiance. But, you will say,  
 “ I am beginning to cant; so, it is time to conclude;  
 “ which I shall do, wishing you all Health and Hap-  
 “ piness; *con che batio li mani.*”

How beautiful and engaging are the Sentiments  
 of a fine Mind, expressed in an artless, simple Man-  
 ner! And how flat and insipid are the laboured  
 Writings of some Men of Skill, who scarce ever feel  
 the Language of the Heart! And who, because  
 their



their Souls are insensible to all generous Passions, can never, with their rounded Periods, interest the Affections of their Readers. The natural Style, and the familiar Circumstances, which run through this Lady's Letter, will render it more entertaining to Persons of an elegant Taste, than one of *Voiture's* Letters, wherein he most affects to be witty: So much do the genuine Dictates of Nature please and instruct, beyond the Sallies of the liveliest Imagination.

I wish Instances of Friendship and Generosity were so common amongst our Females, that this Example was not to be admired for its Singularity. The Writer of this Letter, I know, will be surprised, but (I hope) not displeased, when she sees it in this Paper; since it will probably inspire several young Ladies with the Love of domestick Vertues; in which alone their Sex can, most properly, excel.

THOUSANDS of my Readers will admire, and approve of, this Lady's Vertue: But, how many will find their Hearts disposed to rival her, as Occasions offer? And yet, I am persuaded, it is for the Interest of every one, that this Generosity of Temper should universally prevail, through both Sexes. If the Ties of Friendship and Benevolence were always mutual, and preserved entire amongst the little Societies, formed by Consanguinity or Intimacy; no Persons of any Merit or Industry would be reduced to unsurmountable Difficulties, by the small Imprudences, or the unforeseen Events and Storms, of Life. Every Man would find a Support under his Necessities; and be, by that Means, convinced, he could do nothing better for his own Advantage, than to assist others in his Turn. This is the greatest Security against Misfortunes: And in this Sense, at least, *Vertue* may very properly be said to be *its own Reward*.

N° 87. *Monday, Jan. 19. 1718.*

*Doctrina sed vim promovet insitam;  
 Rectique cultus pectora roborant.*

HOR.

**T**O pursue my eighty-fifth Lecture: I am now to remove the Prejudice of those Persons, who undervalue Knowledge, by taking it to be a contemptible Acquisition: A Slur frequently cast, by the Ignorant, partly upon Knowledge in general; and, partly upon several of its Branches.

THE Contempt, thrown upon Knowledge in general, arises from two Objections: The one, representing it, as unprofitable to the Possessor; the other, as disabling, rather than qualifying a Man for Business.

FIRST then: It is a great Discouragement, to vulgar Minds, from searching after Knowledge, when they are once persuaded, there is little or nothing to be got by it. The Question is, will the Student's Labour recompense him with large Possessions, or fill his empty Coffers? At the same time, Men of a better Education, and in high Stations, frequently deride the Simplicity of those, who are eagerly engaged in the Disquisitions of Truth; while others (with less Pains and Application) share the Places of Honour and Profit. But, this Objection bears with equal Force against several other Accomplishments (as well as against Learning)

which

which no Man, who is not degenerated into Stupidity, or the most sordid Avarice, would be thought entirely to renounce: Particularly, a graceful Behaviour, an engaging Affability, a persuasive Eloquence, a Readiness of Wit, Soundness of Judgment, a manly Courage; with many other Perfections, that might be enumerated. And, though all these Qualifications are of service to Men in Life; yet, it will be difficult to calculate what particular Profit accrues from any one, or more, of them to the Possessor. In the like manner, Knowledge may be a very valuable Acquisition, notwithstanding we cannot always assign the exact Proportion of the Advantage, it may bring to the Man of Learning.

It must, indeed, be confessed, that in all Ages they, who have made the most useful Discoveries of hidden Truths, were animated by a nobler Passion, than the Love of Gain. They were so enamoured with the Charms of Knowledge, that (even, notwithstanding their narrow Circumstances) Riches had no Allurements to slacken their Enquiries; thinking themselves more gloriously rewarded by the sublime Speculations they brought to light, than if they had succeeded in the most extravagant Pursuits of Avarice or Ambition.

It is to the Men, who have neglected the Advantages of an active Life, that we stand indebted for the discovering, and methodizing of the great Truths in Philosophy, Mathematicks, and other Parts of Learning, from which Mankind reap so much Benefit. And if others, after the Example of their renowned Predecessors, can be pleased with a moderate Fortune, that they may be more at leisure to store their Minds with Knowledge; or, to communicate their Treasure to Mankind by their Writings; they may hope for a Pardon from those, who are engaged



engaged in the Plunder of the World ; as leaving them the more room, and easing them of Rivals, who by their Performances shew, they did not want either Capacity, or Application (if they had thought fit) to shine in Courts or Camps, on the *Exchange*, or in *Westminster-Hall*. If, therefore, the Men conspicuous in Retirement have preferred either the Pleasure of contemplating Truth, or the Desire of an innocent Fame from their Works, or the Hope of becoming beneficial to the present, and to future Ages, to the Love of Grandeur and Wealth ; let this Singularity of theirs be, at least, excused ; since it is to themselves most delightful, advantageous to many, and hurtful to none.

BUT the Force of the Objection, I am now combating, will be quite destroyed, if we observe ; that there have, in all times, and in all Countries, been several Persons, whom the Merit of their Learning has advanced to the highest Stations, without the assistance of other Friends, than those their established Reputation had procured them. And, if there have been many, who had reason to hope, and who probably might expect, the like Success ; and yet have found a different Fate ; this will not appear very strange, if we make some obvious Reflections both on the Patrons, who bestow, and on the Candidates, who aspire to Preferments.

IT often happens, that they, who have it in their power to patronize Merit, are not the best Judges of it ; or, at least, are misinformed in the Characters of Men, so as blindly to bestow on unworthy Persons, what should be the Portion of the Deserving. There are other Patrons, who regard the Court and Application made to them, the Recommendation of Friends, and sometimes more sordid Considerations, more than the Merit of the Persons, who seek their Favour. And, there are certain

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certain Junctures, wherein Great Men happen to be so embarrassed in the most laudable Designs, by Party-Opposition, that they are forced, in Defence of the Publick and themselves, to regard the Zeal and Affection for their Persons and Cause in those they prefer, more (perhaps) than is consistent with the true Interest and Glory of their Country, in smoother Seasons. Therefore, when Men, eminent for useful Knowledge, find themselves neglected through no Fault of their own, they must impute it to the Worthlessness or Ignorance of their Patrons, or to the Turbulency of the Times; and not imagine their Learning stands in their way.

BUT, if many learned Men would impartially examine themselves, they would have reason to impute the Disregard they often meet with, chiefly to their own ill Conduct.

IT would, indeed, be much for the Credit and the Service of Society, that no Man's Modesty should be a Hindrance to his Advancement; but, that Merit might expect to be sought after, and called upon, to quit its Retirement. Nevertheless, it must be acknowledged, that the Man of Merit would have little cause to complain, if he was regarded, when he fairly offered himself. Neither can it be supposed, that Persons in Power should, in the Multiplicity and Hurry of Business, have either the Inclination, or the Leisure, to hunt after concealed Worth: So that, if the Scholar does nothing to manifest himself to the World, and to draw the Attention of his Superiours; he can reasonably blame only himself, for his Want of Preferment.

AGAIN; it too often happens, that a Man of distinguished Knowledge is so intoxicated with Pride and Self-Conceit, and treats the less-knowing with such Contempt, that he raises a general Ill-will towards himself; and Mankind justly combine to neglect

lest rewarding the Learning, that is over-ballanced with Insolence. There are others, who (with their Share of Knowledge) are blemished with some Defect, which renders them contemptible. One may have a mean, servile Spirit; another, a Rudeness of Behaviour; a third, a pedantick, contentious Conversation; a fourth, may not have the least Judgment or Discretion in the common Concerns of Life; and a fifth, may be notorious for some scandalous Practice, or vicious Habits: All which Blemishes cast a Cloud, more or less, over their Knowledge, and hinder it from shining forth in its full Lustre.



N° 88. *Friday*, Jan. 23. 1718.

*Eas illi limina Divum*

*Tangere, ait. Simul alta jubet discedere late  
Flumina, qua juvenis gressus inferret: At illum  
Curvata in montis faciem circumstetit unda,  
Accepitque sinu vasto, misitque sub amnem.*

VIRG.

**T**HERE is no Crime, Men are restrained from with greater difficulty, than the Desire of communicating forbidden Knowledge; which when they dare not openly propagate, they will find a thousand Arts of insinuating; so as to spread it imperceptibly through the World. These concealed Instructions (like the clandestine Messages of secluded Lovers) are mutually conveyed, and under-



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understood, amongst the wise and the virtuous; while they escape the observation of the Malicious and the Ignorant. The Pleasure and Advantage of this secret Intercourse is so great, that it will always be maintained by some happy Stealth, even where every Avenue seems to be guarded against it. The Love of Truth is full of Subtilty and Invention, beyond what any meaner Loves can inspire; and has contrived more innocent Wiles and Stratagems, to elude the Jealousy of her watchful Observers, than were, ever, practised by the Nymphs and Shepherds of *Arcadia*.

I am led into this Strain of *Romantick* Reflections by a little Piece, written in the *Castilian* Tongue, by *Don Juan de Velasco* (a Knight of the Order of *Calatrava*, descended from a Noble Family in *Old Castile*) who was a concealed Lover of Truth; and disguised this libertine Inclination (which would have been esteemed a greater Blemish to his Character, than the most criminal Intrigue) under the careless Air of a *Novel*. The Original is a little Mysterious, and needs more Explanation, than could safely have been given, in its native Language: But, when I have taken it out of this Obscurity, it will furnish a very instructive Entertainment to my Disciples; who will (doubtless) be pleased with such an uncommon Curiosity, as a *Spanish Free-Thinker*.

As the Philosophy of this little Tale turns upon a single Incident, it will not be necessary to relate the whole Train of Adventures, contained in it. *Astolfo*, who is the Hero of the Piece, attempts to remove the Prejudices, *Lisarda* had conceived against him; and to determine her Opinion in his favour, by the Power of an Enchantress: From whose magick Skill it takes the Title of, *El Gobierno de los Juizios*: *The Government of Opinions*.

As this despairing Lover stood on the Bank of the *Guadiana*, near the Place where that River loses it self under ground, the Enchantress-Nymph, touched with his Complaints, invited him to her Grotto. At her Call, he plunged into the headlong Stream, and found an Entrance amidst the winding Rocks, where it is engulfed. The Waters, dividing, opened to him a Passage into a delightful subterraneous Region. In the midst of it, stood a low, but spacious, Building; covered with a flat Roof, after the *Maorish* Fashion: It was supported by a thousand Rows of Pillars, not exceeding twenty Feet in height; each Row containing a thousand Pillars. This Colonade composed a large Square, resembling a regular Plantation of Trees, standing thick on a level Green, and extending every way into Walks of equal Dimensions. In the Centre, the Building rose into a magnificent Dome; beneath which, the Queen of the Destinies (who have the Direction of the Opinions of Mankind) held her Residence.

EVERY one of these numerous Pillars was hung round with innumerable little Silver Ballances; all, variously inclined: To each of the Ballances were assigned two Genies, in the shape of little Boys, whose Business (or Sport) it was to ply them, from time to time, with a Variety of Weights, which lay in heaps on the Pavement. These Scales were equal in Number to the whole Multitude of Mankind; and ranged in the most exact Order, according to the respective Nations, Cities, and Families. On the Beam of each Balance was inscribed the Name of the particular Person, to whom it belonged: And, every Man's Opinions were governed by the Motions of his own Scales; being determined by the Choice of the Weights, which his good or evil Genie threw, every Moment (whether

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ther by Chance or Design) into this or that opposite Scale.

THE *Spanish* Authour here proceeds to make several Observations, both on the Weights and the Scales; which are very curious, and will require the Attention of as many of my Readers as are desirous to enter into the true Design of his Allegory.

IN the first place, he takes notice, that the far greater Number of the Scales had been either made originally false; or, at least, were hung with so little Exactness, that they never play'd answerably to the Proportion of the Weight thrown into them: And many, which had no such Defect, had contracted so much Rust, by long disuse (through the Negligence of some of the Genies) that it required great Force to alter the Position, they happened to be fixed in.

THESE Allusions are so familiar and obvious, that they are even become proverbial amongst our Authour's Countrymen; who very gravely bid you, *Hang your Scales even, or oyle your Scales*, when you betray any strong Bias upon your Understanding; or, refuse to yield to the Force of a plain Argument.

*Don Juan* next observes, that the Weights, cast in by the Genies, did not exert their true Force, till they had remained in either Scale a considerable time; and that, upon their first being thrown in, they generally seem'd lighter, or heavier, than they were in reality. This (he says) was very visible, whenever any new Weights were laid in the Ballance, by its nodding to and fro, with slow and uncertain Vibrations; so as to continue wavering and unsettled, till every Weight had acquired its just degree of Gravitation; which it retained, without the least Variation, ever afterwards.



THIS Experiment finely accounts for the fearfulness of young Beginners in Free-Reasoning: They are apt to be terrified, when they find themselves driven from one Opinion to another, with the greatest Uncertainty, by the Force and Number of new Arguments; which they can at first but imperfectly judge of: And which, it requires time, to consider. This makes them apprehend themselves to be in danger of becoming Scepticks; while they are, indeed, advancing in the direct Way to Truth and Certainty: Which can only be attained, by carefully unravelling those Reasonings, which, so long as they appear entangled, must occasion perpetual Doubts.

MY Authour, lastly, discovers a Kind of false Weights, which at first seem very ponderous; but whole Force soon vanishes; or, transfers its Vertue to the opposite Scale: And, consequently, were the whole Mass of Weights (the True, and the Counterfeit) to be put in the Ballance against each other, they would all at last (in effect) unite in inclining it one way.

THIS affords a noble Discovery, which makes all the formidable Objections against *Free-Thinking*, and the imaginary Dangers of a fair Examination, vanish; by shewing, that all Argumentation, if it be thoroughly pursued, leads only to Truth; and that, the Cause of Errour is betrayed by every Argument, which is produced in support of it, as soon as the true Tendency of that Argument comes to be rightly understood.

WHILE the Writer thus gravely mythologizes on so odd an Adventure; the enamoured *Astolfo* is conducted, by the fair Magician, through the confused Labyrinth of intellectual Machines; and, is agreeably amused with a Variety of pleasant Experiments, and surprising Changes. As he passes from  
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from one Pillar to another, his busy Hand alters the Opinions of Men: A Love of Novelty prevails, wherever he turns his Steps. False Learning, and false Religion, tremble at his Approach: Every Touch of his destroys a System, or advances a new Science; cancels the Decrees of a modern Council, or revives an antiquated Truth. Methinks, I see him (not without Envy) rectifying the heedless Mistakes of Youth, or removing the settled Prejudices of Age; changing the Destiny of Lovers, or fixing the Inconstancy of the Fair; and playing, with Success, all the unlucky Pranks, which the most ambitious *Free-Thinker* would attempt, could he obtain, for a Day, the like Power over the Judgments of Men, or the Inclinations of Women.

THE various Adventures, *Astolfo* met with, of this kind, make the most diverting Part of the *Spanish* Novel; and may, perhaps, furnish out farther Entertainment to my Readers.





N° 89. *Monday*, Jan. 26. 1718.

*Hoc modo Naturæ suppeditabitur Doctrina; nam utraque; altera separata, minus erit firma: Ita tamen, ut multo plus in Doctrina, atque Arte, præsidii sit.*

CICERO. ad Her.

**I**N consequence of what was said, on *Monday* last; I come now to consider, how far Learning disqualifies Men for Business.

IT is generally thought, the Student is so deeply immers'd in Contemplations on the Philosophy and Transactions of former Ages, that he can give no Attention to the Affairs of the present; or that, he is so intent upon general and sublime Truths, that his Observation stoops not to the minute and trifling Occurrences of Life: And that, notwithstanding the comprehensive Rules of Wisdom, he may have formed in Theory; he has not the Skill and Dexterity to apply those Maxims to the particular Circumstances of Action, in which he may be engaged.

THOUGH this Objection should be allowed in many Instances, yet it redounds only to the Damage of the Student, not of others, who may reap some Benefit from his Labours.

THE knowing Divine is equally able to solve a Case of Conscience; the Counsellour to inform his



his Client in the Law; the Physician to prescribe to his Patient; and the Mathematician to instruct his Scholars in his Science; whether he understands, or is ignorant of, the Prices of Goods; whether he is able, or not able, to make a wise Bargain. Since, therefore, the Scholar alone is the Sufferer, by over-looking the petty Prudences of Life; while Mankind is improved by his superiour Knowledge; this innocent Defect should never deprive him of the Respect and Encouragement, due to his Profession.

BUT, what Excess soever learned Men were guilty of in earlier Ages, by too close an Attachment to their Studies; an Over-Application to Knowledge, is not the prevailing Vice of Students in our Times. Most of our modern Scholars are as sharp-sighted, in discovering their Advantages in the World; and, as dexterous in managing their private Affairs; as quick-scented in hunting after Preferment; as eager for Advancement; and as attentive to the Emoluments and Perquisites of their Posts; as the most illiterate of their Neighbours. And, as for properly discharging any Business, they undertake; it must be an unpardonable Negligence, if they are not soon qualified to acquit themselves, beyond their unlearned Rivals.

WHILE the Men of Letters are, in their Youth, pursuing the Course of their Studies, they enlarge and strengthen their natural Abilities. Their Judgment grows clear and penetrating, by being continually exercised in distinguishing Realities from Appearances, Truths from plausible Fallhoods: Their Memory increases by daily storing up a Variety of Knowledge: Their Invention is quickened, by frequently ranging after such Topicks as may be urged, with Probability, on both sides of the many Questions presented to them: And their daily

daily Progress in Knowledge, carried on for some Years, must give them a Habit of Industry and Application.

WHAT Reason, then, can there be for imagining, that a Person, who has been bred to use and improve his Faculties, beyond others, should not be able to turn his Mind, with ease, to a new Method of Thinking, and make any kind of Business, at proper Times, the Subject of his Care and Attention; especially, when his Interest, his Honour, and his Duty, require it? Doubtless, such a Man is as well qualify'd to consider the Nature of the Affairs he may be engaged in, the most ready Means of managing them; to foresee the Difficulties, that may arise, and to find out proper Expedients; as he was, before, capacitated to discuss an intricate Question, to draw just Conclusions, and to remove embarrassing Objections from this or that Opinion; when his Enquiries were merely voluntary, and urged on by no Motives of either Duty or Interest.

So that, Knowledge is so far from incapacitating a Man for Business, and from rendering him unserviceable to his Country, or himself; that, on the contrary, the very Methods of arriving at Knowledge do, necessarily, enable him to acquit himself reputably in the Management of Affairs.

AND, I fear, if we were to take an impartial Survey of the several Posts and Offices in this Nation, which have happened to be filled by Persons unequal to the Business of them; we should find, that their Insufficiency has proceeded, not from their having ever been too intent on some particular Study, but from never fixing their Attention to any Thing serious; not from thinking too closely, but from not knowing how to think in a Method, and to purpose: So that possibly, the readiest

Cure

Cure for their Inability would be, to apply their Minds to some valuable Knowledge, they could like, in order to qualify them in time to manage Business with Regularity and Diligence.

Now, there are two Ways, by which a Man may be supposed to arrive at a Fitness for publick Business: Either by being endowed with such Parts, as by a little Instruction in the Nature of the Affairs he enters on, and in the Forms peculiar to them, make him able to discharge his Office; or, by being gradually fitted for a Post, by long Observation and Experience.

I believe, there are very few think the latter Qualification absolutely necessary; or, that any kind of Business is so mysterious, that there is no comprehending of it, without being trained up to it, almost from our Childhood. If it be so; I am sure, most Employments are very poorly filled; and the only Way of being rightly qualified for a civil Commission must be, to serve first as an Under-Clerk in the respective Offices.

THEREFORE, to determine this Question fairly: The Man of Business (before he can be compleat) must have a proper Share of natural Parts; or the fullest Experience will only qualify him to be an Implement in the Hands of a superiour Genius: He must, likewise, have a sufficient Time, not only to learn the Forms peculiar to his Business; but, to obtain a readiness and dexterity in a variety of Occurrences and Difficulties, which the most accurate Contemplation can never wholly foresee, nor sufficiently provide against, without the aid of Experience.



N<sup>o</sup> 90. *Friday, Jan. 30. 1718.**Omnia mala Exempla bonis Initiis orta sunt.*

SALLUST.

**I**N popular and in mixt Governments, Men have always been more watchful and sollicitous for the Publick-Weal, than in absolute and unlimited Monarchies. Their Interest engages their Attention: And, consequently, where the People have a Share in the Supreme Power, it is natural for them to be jealous of their Superiours usurping upon their Rights. And, if a Free-People happen (through a well or ill-grounded Jealousy) to be incited to take up Arms in Defence of their Liberties; the Intemperateness of their Zeal, with the want of Unanimity in their Counsels, perpetually exposes them to become the Property of their designing Leaders: Who, to carry on some private Scheme of their own, frequently hurry the Multitude beyond their first Intentions; and prompt them on to such Extravagances, as effectually destroy their Privileges, by those very Measures, whereby they proposed to establish them.

THE Transactions, which this Day annually calls to mind, sufficiently justify my Observation. The People professedly took up Arms, for no other Reason, but to defend their Liberties; which they thought were invaded: And when, upon their Success, they might easily have obliged the King to grant them a full Security, against any future Attempts

tempts to their prejudice; then, did the Dexterity of their Chiefs triumph, by making the Bulk of the Nation act in direct Contradiction to their own Interests.

PEACE, only, is the Interest of the People; War, the Advantage of a Few: And, though it may sometimes be necessary to have recourse to Arms to protect the publick Liberty; yet will the People, if they are wise, sheath their Swords upon the first fair Offers of Satisfaction, and a reasonable Security for the Time to come. Had the People no Dangers to apprehend, but from the Persons against whom they fight; it might, perhaps, be right in Politicks to push their Advantages, so as to carve out for themselves a greater Portion of Liberty, than they might, in strictness, be entitled to, before the Contest began. But, the military Chiefs of their own Party, flushed with Success, are the Enemies, whom they have most reason to fear. It is with Reluctancy, that Men, used to Arms, quit their Profession: And the same Victories, which secure the People against their open Adversaries, frequently raise their Captains (by the Credit they thereby obtain with the Soldiery) to such a Degree of Power, as actually enables them to exercise a more absolute Tyranny, than the Powers, they first resisted, were supposed to have even projected. Such was the Issue of our Civil Wars: And, such does History shew us to have been the Fate of every People, who have, needlessly, entrusted their Liberties to the Discretion of a military Power.

ALL my Readers will readily assent to the Truth of what I have observed, in respect to the Multitude; since every one will be apt to except himself out of the Number. I shall, therefore, farther observe, that even the Heads of Parties, and the Men, who pretend to a superiour Knowledge in Politicks,

Politicks, are as liable to the forementioned Failing, as the meanest of the People. And, indeed, all the Errours of the People are justly charged upon their Leaders; whose Authority carries the Vulgar (often designedly) into Mistakes, which they would otherwise avoid: And; to such rash, aspiring Patriots, did our jealous Grandfathers owe all the Misfortunes and Miseries of their Times.

■ **MEN** naturally pass from one Desire to another: At first, they only wish to be secure; that effected, they endeavour to grow powerful: And the Means generally chosen for their Defence, are such as render them formidable. This Point gained, they are zealous to retort upon the Aggressor the Injury, which they parry from themselves. Thus, after the Liberties of the People were, by a Series of Victories, rescued from the Danger, which was supposed to threaten them; the Leaders, actuated by Revenge (with an Apprehension of their own Ruin, if a Peace was concluded) still prosecuted the War, utterly to extirpate that Regal Power, which at first endeavoured to crush their Authority; and which, if ever restored, would be as able, as it was desirous, to extinguish all their Hopes. The Success is well known: The Leaders of the People, who were only versed in the Arts of a Civil Life, are dispossessed of their Power by their Servants: And a new Set of Men, who were made use of as Instruments to fight their Battles, and to destroy the Royal Party, employ the Sword, they were entrusted with, to make themselves Masters of the two contending Powers.

■ **THERE** is nothing so necessary to be study'd by the Leaders of Parties, as the Genius and Temper of the People they have to deal with: But, there is one Failing common to the Multitude, in all Nations; a tumultuous Zeal in pursuing what they

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are bent upon, without the least Regard to Consequences, whether good or bad. I shall compliment my Reader, with trusting him to verify this Remark upon the *Englisb*, by Examples of his own choosing; while I observe, that this popular Disposition was well understood by the *Maréchal de Bassompierre*; who, seeing how closely the Siege of *Rockelle* (the last Retreat of the Protestants, who were the only Ballance of Power against the approaching Tyranny of the Court) was pressed by *Lewis* the XIII. wrote to a Friend; That the Zeal of the *Catholicks* against *Hugonotism* was so warm, *that he believed, they would be Fools enough to take the Town.*

BUT, if we examine more particularly the Conduct of the Men of Power in the late Times, we shall perceive, their Zeal carried them contrary to common Sense. A very little Reflection will convince a Man, that the Bulk of any People are always fond of the Form of Government, to which they have been long accustomed. It avails nothing, that a projected Change is, in Speculation, for the better: For, it is evident from Historical Facts, that when a Nation has been, through many Years, inured to the very worst Form (an absolute Monarchy) if by accident they acquire Liberty, it is very difficult, if not almost impossible, for them to preserve it. A People long enslaved, are wholly unacquainted with the Means necessary for their Defence and Preservation; like a Tyger bred up in Confinement: If, at last, he breaks loose by accident from his Chains (not knowing where to find his Food, and unacquainted with the proper Haunts, and Places of Refuge) he becomes an easy Captive to the first Person, who shall endeavour to re-inchain him.

BUT if, to a People's being long accustomed to Tyranny, an universal Corruption be added; it becomes altogether impracticable to establish a publick

lick Liberty. *Rome*, upon the Expulsion of the *Tarquins*, as yet entire in its Vertue, was able not only to assert, but to maintain, its Liberty: But afterwards, enervated by Luxury, and habituated to Tyranny, in vain were the *Caligula's*, and the *Nero's*, destroyed: The Spirit of Liberty was extinguished; and not a Patriot left, who even entertained a Thought of restoring the Common-wealth: Their Wishes aspired only to the Change of Masters; and their Ambition was confined to a poor, private Revenge on a Tyrant. When a Nation once comes to this State of Degeneracy, it is incapable of Liberty; and can only shift from one Tyranny to another: And, should a superiour Genius be able to impose Freedom on his Fellow-Citizens, it would, upon his Death, vanish, like a Dream. Thus *Syracuse*, which had groaned under the Yoke of the *Dionysii*, was compelled into Liberty, during the Lives of *Dion* and *Timoleon*; but, upon their Decease, it precipitated to its wonted Slavery.

BUT, to come nearer to the Troubles of this Kingdom: The Experience of all Ages shews, that, whoever purposes to new-model the Government of an ancient State (especially, where the Constitution allows the Subjects a great Proportion of Liberty) he ought, in prudence, to preserve as many of the ancient Forms of Administration, as possible; since, by that Precaution, he will retain, in his Interest, the Body of the People; who are more governed by the Appearance, than by the Reality, of Things. Thus, when the *Romans* created two *Consuls*, instead of a King, they would not suffer them to exceed the Number of *Lictors*, which usually preceded their Kings; lest the People should be shocked with an unusual Mark of Terrour: By the same Prudence they continued an Officer, dignify'd with the Title of King; that the People might

N<sup>o</sup> 90. *The FREE-THINKER.* 167

not want a Person with that Character to assist in certain Sacrifices, instituted during their Monarchy.

THESE Considerations (to omit many others, which might be added) make me wonder, how it could enter into the Thought of any *Englishman*, to act so contrary to the universal Disposition of his Countrymen, as to attempt to convert this Kingdom into a *Common-wealth*; and, which is yet more absurd, a Common-wealth (as it was projected) in which the Members of the supreme Council were to be elected from Countries of different and distant Situations, and opposite Interests. A Common-wealth of a great City may be comprehended; but, a Common-wealth of a large extensive Country, is absurd, and impracticable: And yet, this was the Scheme, which the Heads of the *Parliament-Party* pursued. The People were amused with so many contradictory and extravagant Forms of Government, that being wearied with Change, and not able to agree upon another, they restored the ancient Form: which was done with such precipitation, that they did not so much as think of capitulating for that Security of their Liberties, to obtain which, they at first began the War; and which (during the Prosecution of the War) they had, in the Heat of their Jealousy, rejected.

I cannot conclude this Discourse without observing, That since every Expedient proposed to remedy any growing Mischief in a State is more excellent, the smaller, or rather the more imperceptible, Changes it makes; on this account, the *Late Revolution* may be justly esteemed, not only the happiest, but also the most wisely conducted Affair, that was ever executed by Man. By the Success of so glorious and prudent an Enterprize, the immortal King *William* rescued three Kingdoms from Slavery; and effectually remedied all those Evils, which the Tyranny of his Predecessour



Predecessour had introduced; and this, without causing the least Alteration in the ancient Constitution of the Kingdom.



N° 91. *Monday, Febr. 2. 1718.*

*Plato tum denique fore beatas Respublicas putavit, si aut docti & sapientes homines eas regere cepissent; aut qui regerent, omne suum studium in Doctrina & Sapientia collocassent.*

CICERO. ad Q. Fratr.

**F**OR the farther Satisfaction of my Readers, who may have given their Attention to \* my *Three Supplemental Lectures*; I shall, this Day, close the last of those Discourses (which as yet remains imperfect) by the following Reflections.

**T**HOUGH the Acquisitions of Knowledge of what kind soever, through Study and Contemplation, will not alone enable any one to become a Statesman, who is not endowed with a proper Genius; as neither can the Force of Practice and Experience, where there is not a Foundation in the natural Abilities of the Person: Yet, I have shewn, that a regular Course of serious Studies cannot fail of improving a Man's Parts. So that, he, who without Literature approves himself capable of publick Business and weighty Affairs, would acquit himself yet more like a Master, with the Addition of suitable Learning. His Studies would give him a more solid and distinguishing Judgment, a more

\* N° 85, 87, 89.

N<sup>o</sup> 91. *The FREE-THINKER.* 169

faithful Memory, and a more unweary'd Application of Thought. Nature being thus improved by Art, he would be more able to dive into the Depths of Business, to unravel the Intricacy, and to methodize the Multiplicity, of Affairs; as likewise to foresee, and to prevent, Difficulties; and to fore-arm himself against such Occurrences, as are not to be avoided.

MOREOVER; the Man, who aspires to great Employments, and has previously stored his Mind with a comprehensive Knowledge of the true Foundations of Right and Wrong, of Property, of Liberty, and of Law, in general; of the Nature, and the Ends, of Government, with the several Forms of it, and their respective Advantages and Disadvantages; the Maxims of sound Politicks, acknowledged, and successfully practis'd, by the Wise Men of former Ages; the Constitution of his own Country, and the prevailing Temper of the People: The Man, I say, who comes thus greatly qualified into publick Affairs, will be capable of more extensive Views and nobler Designs, than one, who brings with him, to a publick Station, no farther Skill, than is founded on his private Observations upon the general or particular Occurrences of the Times; on the Conversation, that happens concerning them in his own hearing; or, on the Perusal of some undigested Pamphlets, which his Bookseller, or some prejudiced Person, may put into his Hands.

As to Experience; the Learned Man is not confined to the Narrow Compass of his own Observations, nor yet to the additional Store of his Acquaintance; but launches out, by the help of History, into the Experience of all Ages and Countries. There he sees, by what Steps small States have risen to be great and powerful Empires; and by what Mismanagements and Corruptions, mighty

Kingdoms and Common-Wealths, have been brought into Confusion, and at last totally subverted. He there finds by what Methods, ambitious and wicked Men have (in his own and other Nations) been able to disturb and embroil the Peace of the Community; and by what steady and prudent Counsels, true Patriots have frustrated their Conspiracies, and restored the publick Tranquility: On what Occasions, and under what fair Pretences, the most dangerous Abuses have crept into publick Administration; how they have encreased through Neglect, or Connivance; and by what Means they have been remedied: Lastly, by what Conduct Great Men, in former Times, have met with Success in their Employments, and merited the Applause of their Country; or, by what Folly and Wickedness they have brought Infamy and Ruin upon themselves, and their Families.

AND, as Human Nature is perpetually the same, ever subject to the same Passions and Corruptions, and still equal to the same Abilities and Vertues; there is no good History of any Age, or People, but may furnish an understanding Reader with very useful Instructions, as to his own Nation, and the Times, in which he lives. So sensible was *Alexander* (one of the best of the *Roman* Emperours) of this, that in difficult Affairs, he was not satisfied barely with Advice from the experienced Statesmen, he had about him; but, before he took his final Resolutions, he would know from Men of Letters (whom he retained in his Court) what they remembered in History, parallel to the Case before him; what had been done in former Times on the like Occasions, and with what Success.

THUS, the Person who has learnt to make a judicious Choice, and knows the right Use, of Books, can (to his own limited Experience) add the Wisdom,



dom, and the Practice, of the several Ages and Nations of the World; and (like *Nestor* in *Homer*) may boast of his Intimacy with many Warriours, Statesmen, Philosophers, and Heroes.

AND, if we search into the Records of Antiquity; we shall find, most of the Persons distinguished there; in the active Scenes of Life, as eminent for their Skill in Learning, as in Politicks; and, in a great measure, indebted to their Proficiency in the former, for their Dexterity in the latter. Examples of this kind are so numerous, that I shall not mention any Particulars, for fear of seeming guilty of Injustice to those famous Men, whose Names I should, for brevity, be obliged to omit.

BUT, to shew how great the Advantage of Learning, joined with Application to Business, may be, even without any previous Experience; I shall close my Reflections, on this Subject, with a very remarkable Instance.

THE many and bloody Wars *Mithridates the Great* had been engaged in, against the *Romans*, as well as against several barbarous Nations; and with what Variety of Success; is known to every one, versed in the *Roman* History. When he had taken almost all the Lesser *Asia* from the *Romans*; *Lucullus* was appointed to command, as General, against him: And though, *Lucullus* was but a raw Soldier, when he set out for *Rome*; yet, on his Journey, and while he wintered in *Greece*, he so far improved himself in the Art of War, by consulting the Histories he had formerly read; that after several Battles and Sieges, *Mithridates* pronounced him to be the most expert and able Commander, next to *Alexander the Great*, that he had ever known, or read of in History.



N<sup>o</sup> 92. *Friday, Feb. 6. 1718.*

*Da spatium vitæ, multos da, Jupiter, annos :  
Hoc recto vultu, solum hoc, & pallidus optas.  
Sed quam continuis & quantis longa senectus  
Plena malis !*

JUVEN.

**T**O entice young Ladies to delight in Reading, and to lead them insensibly into the Paths of Philosophy, I have lately given them \* two Winter-Evening Tales; to which I shall add a third of so general an Instruction, that it may serve for a Lesson to the whole Sex, from the Princess down to the Country-Nymph.

THERE was, upon a Time, an old Queen; so very far stricken in Years, that her Majesty was toothless and bald. Her Head shook and trembled perpetually, like the Leaves of an Aspin; and her Sight was so dim, that Spectacles were of no longer Use to her. Her Mouth was almost hid by the near Approach of the Nose to the Chin: Her Stature was so diminished, that she was shrunk into a shapeless Heap; and her Back so bowed, that you would have thought, she had been crooked from her Infancy.

A Fairy, who had assisted at the Birth of this Queen, came to her, and said; Do you desire to grow

\* N<sup>o</sup> 80, 84.

grow young again? Most earnestly, reply'd the Queen: I would part with all my Jewels, to be but Twenty. Then (continues the *Fairy*) it will be necessary to make an Exchange, and to transfer your Age and Infirmities to some one, who will be contented to spare you her Youth and Health. To whom, therefore, shall we give your hundred Years?

HEREUPON, the Queen gave Orders to make diligent Enquiry, through the Kingdom, for a Person, who might be willing to barter Youth for Age, upon a valuable Consideration. When these Orders were publickly known, a great many poor People, from all Parts, flocked to the Court; all of them desirous to be made old and rich: But, when they had seen the Queen at dinner, hideous in her Infirmities, trembling and coughing over a Mess of Water-Gruel, and doating ever and anon, as she spoke; not one was inclinable to take up the Burden of her Years. They chose rather to live by Begging, and to enjoy Youth and Health, in Rags. There came, likewise, a Croud of ambitious Persons; to whom she promised great Dignities, and the highest Honours: But, when they had seen her; what will all our Grandeur avail (said they) when we shall appear so frightful, as to be ashamed to shew our selves in publick?

At last, there came a young Country-Girl (whose Name was *Mopsy*) in full Bloom; who demanded no less than the Crown, as an Equivalent for her Youth and Beauty. The Queen immediately grew angry: But, to what purpose? She was bent upon renewing her Vigour at any Rate; and said to *Mopsy*; Let us divide my Kingdom, and share alike: You shall reign over the one half; and I will content my self with the other: This will be Power enough in conscience for you, who are but a little mean Peasant. No, replies the Girl; I am not



so easily satisfy'd: Let me enjoy my obscure Condition, and my rosy Complexion; and much Good may it do your Majesty with your hundred Years, and your Wrinkles, and more than one Foot in the Grave. But then, says the Queen; what should I be able to do without my Kingdom? You would laugh, you would dance, you would sing, like me; answers the young Gipsy; and, immediately, she broke out into Laughter, and danced, and sung. The Queen, who was far from being in a Condition to imitate her Jollity, said; And what would you do in my place? You, who are neither accustomed to Old Age, nor Empire? I cannot well say, answers this Country Lass, what I should do: But, I have a Month's Mind to try it a little; for I have always heard, it is a fine thing to be a Queen.

WHEN the two Parties seem'd now dispos'd to an Agreement, and were ready to strike the Bargain, in comes the *Fairy*; and, addressing her self to *Mopsy*, said: Are you willing to make Trial of the Condition of an old Queen; and see first how you like it, before you resolve upon the Change, in good earnest? With all my heart; replies the Girl. Her Forehead is instantly furrow'd with Wrinkles; her chesnut Hair turns white; she grows peevish and morose; her Head shakes; her Teeth are loose; and she is, already, an hundred Years old. The *Fairy* then opens a little Box, and lets out a Multitude of Officers and Courtiers of both Sexes, richly apparell'd: who soon shot up into the full Stature of Men and Women, and paid their Homage to the new Queen. She is conducted to her Chair of State; and a costly Banquet is, immediately, set before her: But, alas, she has no Appetite, and cannot bear the Fumes of the Table: Her Limbs fail her, when she tries to walk: She is awkward, and  
bashful,

N<sup>o</sup> 92. *The* FREE-THINKER. 175

bashful, and in a Maze; she knows not how to speak, nor which way to turn her self: She calls for a Looking-Glass, and is startled at her own Deformity; and she coughs, till her Sides ache.

IN the mean time the true Queen stands in a Corner of the Room, by her self: She laughs, and begins to grow handsome. Her Temples are shaded with Hair, and she renews her Teeth: Her Cheeks glow with Youth, and her Forehead is fair and smooth. And, now she begins to recollect her Youthful Airs and Virgin Coyneis; and sets her Person out to the best advantage. But, she is troubled to find her self but meanly apparelled; her Coats short and scanty; and her Waistcoat of a coarse Woollen Stuff: She was not used to be thus poorly equipt; and one of her own Guards, who took her for some rude Creature, went to turn her out of the Palace.

THEN said *Mopsy* to her; I perceive, you are not a little uneasy in my Condition; and I am much more weary of yours: Take your Crown again; and give me back my Ruffet Garment. The Exchange was soon made: As soon, the Queen withered; and the Virgin-Peasant bloomed afresh. The Restitution was hardly compleated, on both sides; when, each began to repent: But, it was too late; for, the *Fairy* had now condemned them both to remain in their proper Condition.

THE Queen bewailed herself daily, upon the smallest Indisposition: Alas, (would she say) if I was *Mopsy* at this Time, I should sleep, indeed, in a Cottage, and feed upon Chestnuts; but then, by Day, I should dance in the Shade with the Shepherds, to the sweet Musick of the Pipe. What am I the happier for lying in an embroidered Bed; where I am never free from Pain? Or, for my nu-

merous Attendants; who have not the Power to relieve me?

HER Grief, for having forfeited her Choice, increased her Indispositions; and, the Physicians (who were twelve in Number) constantly attending her, soon brought her Distempers to a height. Briefly; she died, at the End of two Months. *Mopsy* was in the midst of a Dance, with her Companions, on the Bank of a running Stream, when Tidings came of the Queen's Death: Then, she blessed her self, that she had escaped from Royalty, more through Good-Fortune and Impatience, than through Fore-cast and Resolution.



N<sup>o</sup> 93. *Monday, Febr. 9. 1718.*

*Ex variis ingeniis excellentissima quæque libavimus: ex iis enim, qui nomine & memoria digni sunt, nec nihil optime, nec omnia præclarissime, quisquam dicere nobis videbatur.*

CICER. de Invent. l. 2.

**I** Am run deeply in Arrears to my Correspondents, (a Debt I have been, and shall be sometimes liable to) partly, through my Inability to *Think Freely* oftner than twice in a Week; partly, through their Letters and Papers not falling in with my present Views, though most of their Expectations will be answered by degrees; and, partly, through the Subjects I am necessarily engaged in, as particular Occasions, or the Prosecution of my main Purpose, may require. I desire, therefore, my



N<sup>o</sup> 93. *The FREE-THINKER.* 177

my Friends and Well-Wishers will not suspect me of any Neglect towards them, through the Conduct I am obliged to observe, with regard to the Publick.

THE following Letter (out of those I have set apart more immediately for the Press) comes first, not by reason of the Honour it does to these Discourses; since Imputations of this kind, have been obviated in the twenty-seventh Paper: But, because it is of the oldest Date, and expresses the earnest Desire of a young Gentleman, to be informed in a Matter of great Importance, not only to himself, but to the whole Nation.

Mr. FREE-THINKER, Jan. 9. 1718.

“ THE first Lecture, you were pleased to oblige  
 “ the World with, I had the Honour of reading with a Person of distinguished Sense and  
 “ Quality. At that time, I took up your Paper  
 “ more out of Good Manners, and the Respect I  
 “ owed to the Company, than out of any Esteem  
 “ I had for the Character it bore. To speak the  
 “ truth; I was then afraid of you: Not that I  
 “ wanted to be convinced, that to *Think Freely*, in  
 “ its genuine and proper Sense, is innocent; for,  
 “ I always held it to be the most rational, and the  
 “ most necessary, of all human Liberties: But, because I was sensible, the Title of the Paper had  
 “ been often abused to countenance every Novelty, that even unthinking Men have broached to  
 “ the World.

“ THE Issue of all my Apprehensions is, that  
 “ my Prejudices have only served to render me  
 “ pleased, almost against my Will. Ever since,  
 “ I have constantly perused (from time to time)  
 “ your excellent Reflections; not only by Choice,

“ but with the utmost Complacency: And I reckon  
 “ it, now, amongst none of my smallest Debts to  
 “ that noble Lord, that I was first made acquainted  
 “ with you, by his Introduction. You, Sir, have  
 “ redeemed an honest Expression, prostituted to  
 “ wrong Purposes; you have rescued it out of the  
 “ hands of the Sons of Violence, and restored it  
 “ to its original Lustre, and native Innocency;  
 “ teaching us at once to *Speak Properly*, and to  
 “ *Think Freely*.

“ But, it is not my Intention to enlarge upon  
 “ your Commendation. I have Business with you,  
 “ more acceptable to such Spirits, as I take yours  
 “ to be: In a word, I have a Favour to request,  
 “ of no small consequence.

“ You must know then, Mr. *Free-Thinker*, I  
 “ am a young Clergyman, ordained the very last  
 “ *Ember-Week*. I am deeply sensible of the Weight  
 “ of my Office; and would fain discharge my  
 “ Duty, in my Function, as compleatly, as my poor  
 “ Abilities will allow me to execute it. But; what  
 “ I more immediately labour to acquire, at present,  
 “ is the *Art of Preaching*; such a Manner, I  
 “ mean, of expressing my Thoughts, as may most  
 “ effectually promote the Interests of pure Religion,  
 “ and the Welfare of my Fellow-Creatures.

“ IN my Endeavours after this Perfection, I set  
 “ before me the Examples of all the great Men,  
 “ who have been esteemed eminent Preachers;  
 “ whose Style and Sentiments have had the Appro-  
 “ bation of the several Ages, in which they flour-  
 “ ished; not forgetting the living Examples, we  
 “ now enjoy. And, indeed, I think a Student is  
 “ far from wanting very excellent Patterns, amongst  
 “ our *English* Divines: I find it rather an Incon-  
 “ venience, that the Variety confounds my Choice,  
 “ and distracts my Judgment. Were there but

N<sup>o</sup> 93. *The FREE-THINKER.* 179

" one Instance of Excellency, I flatter my self,  
 " that I could tread (tolerably at least) in the Steps  
 " of my Guide: But, while the Models, I study  
 " after, appear so different, and yet so beautiful,  
 " all in their kind; I am at a loss, which to  
 " prefer.

" UNDER this Perplexity, I know no Man so  
 " likely to relieve me, as your self: The judicious  
 " Remarks you have published on all Occasions,  
 " which have fallen in your Way, satisfy me, you  
 " are able; and, your noted Humanity will not  
 " let me suspect you of Backwardness to assist  
 " any one, in his laudable Pursuits. Do then, good  
 " Mr. *Free-Thinker*, in some of your kind Lec-  
 " tures be pleased to touch upon this needful Qua-  
 " lification, at your Leisure. So shall you tri-  
 " umph in the Glory of conducting, even, Guides  
 " themselves; a Glory, not attained to by any of  
 " your Predecessours: You will, likewise, enjoy  
 " the comprehensive Pleasure of obliging all Man-  
 " kind, at the same time that you oblige your Ad-  
 " mirer;

ACADEMICUS.

S I R,

Feb. 7. 1718.

THERE is nothing I covet more, than the  
 Approbation of Gentlemen of your Profession;  
 because, nothing can more contribute towards re-  
 forming the gross Prejudices, and the dissolute  
 Manners, of the People, than the Clergy's resol-  
 ving to *Think Freely*, and to preach up the disin-  
 terested Love of Truth to their Hearers.

YOU have very generously (though too early)  
 pressed me to enter upon a Task, which has, from  
 the Beginning, lain dormant in my Scheme of fu-  
 ture Lectures; and which, I hope, in a proper  
 Time,



Time, I may be able to acquit my self of, to the Satisfaction of those honest and ingenious Students, who are desirous to make a right Use of the Eloquence of the Pulpit. In the mean time, that I may not leave you wholly unresolved in your present Difficulties; I shall give you a general Observation or two upon *Style* and *Sentiments*; both which you are pleas'd to mention in your Letter.

UPON second Thoughts, you will not imagine the Variety of good Writers any disadvantage to you, while you are studying to form a Style to your self. No single Master can teach the whole Compass of the Art he professes: Neither is any growing Genius to confine his Ingenuity to one Pattern of Imitation. No Authour is compleat in all the Graces and Perfections of Composition; so as to furnish you with just and ample Models, of Diction and Invention, suitable to the various Subjects, you may have occasion to handle. One (for Instance) is the Didactick, and Explanative Language; another, is the Persuasive: And, even every Passion has its peculiar Utterance. One Preacher may be eminent for his great Propriety and Purity; another, for his just and bold Metaphors; this, for a concise, that, for a flowing Style; one, for the exactness of Method, and strict Reasoning; and another, for the Copiousness of his Invention. Therefore, you are to transplant into your own Imagination the several Excellencies of the great Men, you have particularized; and whose Names and Characters I omit, only for want of leisure to be able to judge impartially of them. Thus, the judicious Traveller accomplishes himself (beyond a Person, who is entirely Home-bred) in Gracefulness of Behaviour, and Politeness of Manners, as well as in many Rules of Prudence and Politicks, by the Observations, he has

has an Opportunity to make in the several great Cities and Courts, he visits.

THE same general Remarks will hold equally true with regard to Sentiments. One may excel in the Sublimity of his Thoughts; another, in familiar and happy Illustrations of Notions, not clearly apprehended by the Vulgar: A third may be nice in distinguishing and circumscribing Vertues and Vices; and a fourth, in anatomizing the Passions of the Soul. But the principal Care of a young Clergyman (who would not pervert Mankind by Preaching) should be, to store his Mind with manly and practical Notions of the great Truths in Religion and Morality; to convince himself so thoroughly of them, as not to be afraid to inculcate them, notwithstanding the Corruption of the Age; or, at least, to be so far confirmed in his Integrity, as not solemnly to deliver, from the Pulpit, popular Errours, for sacred Truths. This (though the most material) is a Perfection not hard to be acquired: And I wish it could be said, the Praise of it is too common to make it a distinguishing Character.

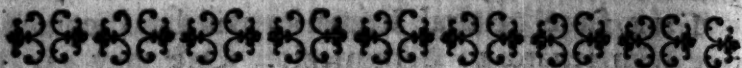
I shall be very proud of your future Correspondence; and desire you to believe, I am very sincerely,

S I R,

*Your most Faithful and*

*most humble Servant,*

**The FREE-THINKER.**

N<sup>o</sup> 94. *Friday, Feb. 12. 1718.*


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— Nil dulcius est bene quam munita tenere  
 Edita Doctrina sapientum Tempia serena,  
 Despicere unde queas alios, passimque videre  
 Errare, atque Viam palantes querere Vitæ.

LUCRET.

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**T**HE following Part of the History of \* *Astolfo* may, not improperly, be styled, an Account of his Travels through the numerous Ranges of Pillars, peopled with *Genies*; who seemed a little *Fairy World*, as they were distributed into various Climates, and distinguished by the different Mien and Habit of the Nations assigned to their Care. The Pleasure of passing through these mazy Walks, and surveying, as it were, the habitable Earth contracted within so narrow a Compass, would have proved a fruitless Toil to the wandering Lover, had he not been instructed by his *Fairy* Guide in the Geography of the Building, and assisted by her in his Search after those sympathetick Scales, which swayed the Heart of his *Lisarda*, and turned the Fortune of his Love.

HAVING now left the Grotto, and passed the Plain that lay before them; the Knight-Errant and the Enchantress entred the marble Grove of Pillars, on the *East-side*: Where they found themselves

\* N<sup>o</sup> 88.



selves surrounded with a swarm of grotesque *Genies*, of a sweet Aspect, and a gentle, ceremonious Behaviour. They appeared extremely civilized, and full of curiosity to see and entertain Strangers; though they refused any Correspondence with the neighbouring *Genies*, whom they were jealous of admitting within the Columns that bounded their Territories. These subtle *Genies* shewed great Application and Dexterity in the Management of their Scales, though they were very ill furnished with Weights; those, their Country afforded, being of a rude antique Mold, and spurious Alloy, and stamped with such a prodigious Variety of obscure Characters, as cost them infinite time and pains to decypher. This made them passionately fond of the new Weights, which had been lately introduced amongst them by a certain fraudulent Race of *Genies*, from a remote quarter of the Building.

*Astolfo* much pityed these good-natured *Genies*, who wanted those necessary Instruments of Knowledge, which others, who were more plentifully stored with them, often despised. But he was informed, that large Magazines of proper Weights were prepared, to supply every Part of this magnificent Temple, when the destined Period should be accomplished.

FROM these Realms of native Wit, and Ingenuity, the beauteous *Sybil* conducted her Charge through a large Plantation of Columns, allotted to a Race of Inhabitants very different from the former. The *Genies* here were soft and effeminate in their Manners; but, of a fierce and savage Disposition. They wore Turbans on their Heads, and their Habits were rich and majestic. There were, amongst them, a great Number of Nymph-like *Genies*, tripping up and down in gay, wanton Dresses; Crouds of whom were frequently seen  
con-

contending for the Dominion of the same Ballance, and pulling it (each of them) different ways, with great Eagerness and Violence. The Use of Weights was unknown, throughout this barbarous Region: But, the want of them was amply supplied by little brazen Scymeters, laid in the Ballances; which kept them more steadily poized.

THIS mighty Monarchy, which consisted of accumulated Empires, and had spread it self over almost half the wide-extended Colonnade, afforded little Variety to our Traveller; who passed on, regardless: When, on a suddain, his Ear was allured by a soft Harmony, resounding from a beautiful Range of Pillars, stained with the richest Veins of Marble, and adorned with the most finished Sculpture. The Roof was fretted with Gold; the Pavement inlaid with Jasper, and wrought in curious Figures by the Skill of the *Genies*; who had forsaken the Task assigned them, and were more elegantly amusing themselves with a thousand idle Arts and Inventions. Some employed the Pencil, or the Chizel; others touched the Lute, or sung to variety of Instruments. The neglected Scales hung empty; and the Heaps of Weights were swept away from the shining Floor, as useless Lumber.

THE Elder of the two *Genies*, who waited on the Ruler of this delicious Place, was supinely laid on a Bed of Poppies; on which he had slept above a thousand Years. The strictest Orders were given, that none should disturb his Repose: And the most powerful Enchantments were perpetually renewed, to confirm his Slumbers. In the mean while, his wicked Fellow-*Genie* assumed an imaginary Empire; and tyrannized, with a triple Crown on his Head.

THE pious *Astolfo* kissed the Feet of this Purple Emperour, and received his Blessing: This ancient Rite

N<sup>o</sup> 94. *The FREE-THINKER.* 185

Rite performed, he pursued his Journey through the neighbouring Columns, with fresh hopes of Success. The *Genies* there boasted themselves to be more polite and elegant, than any other Tribe of the whole *Fairy Universe*. And, perhaps, their Claim might not have been utterly disallowed, had not the Vanity of it been exposed by the spiteful Mimickry of the Evil *Genies* among them; who affected the *Airs*, and *Gestures* of Apes, and ridiculed the sprightly *Graces* of their Companions, by their Imitation.

THE Scales, indeed, were nicely framed; and polished, so as to turn this way, or that, by the impulse of the lightest Atom: But, they were, for the most part, of a slight Make, and too shallow to contain any thing of Bulk or Solidity. Plumes of Feathers, Lovers Vows, the Smiles of a Coquette, the Glory of a Conquerour, the Truth of Romances, or the Schemes of modern Orthodoxy, were hourly weighed in them, with a scrupulous Exactness. *Astolfo*, observing the Ballance of a late glorious Monarch, to be loaded with several exquisite Curiosities of this kind, would have taken the liberty to play some more substantial Weights against them: But, he was opposed in his Design by the *Guardian Genies*, who watch over the Fate of Kingdoms, and are very solicitous to hinder the Scales of Princes from being overburthened.

THE impatient Lover, at length, drew towards the end of his Travels; and, was pleased to find himself encompassed with a Circle of Gallant *El-fins*, strutting up and down in short Cloaks and *Golila's*, who flocked about him with Admiration, and saluted him in his native Language. The *Spanish* Writer passes a great Compliment on this Quarter of the Temple; which he feigns to be inhabited only by good *Genies*: But, his Description  
of



of them shews, that he esteemed them *good* only in *Masquerade*. The *Evil Genies* had, it seems, exchanged Habits by force with their Brethren of the vertuous Faction, whom they dressed up like *Furies*. Under this Disguise these *Angel-Genies* were looked upon with Horror, and confined to gloomy Cells, and infernal Darkness.

THERE stood a little Group of Pillars, in the *Northern* Corner of the Colonnade, too remarkable to be passed over in silence. You might there have seen whole Rows of Ballances fastened together, with small silken Cords, so as to move uniformly, as it were by Consent. These slender Chains served to supply the Deficiency of Weights; a great Number of empty Scales depending on the Weight in some single Scale, by which they were jointly swayed. These Assemblages of Scales, thus closely combined together, formed, in effect, separate Clans; the leading *Genies* of which were distinguished by the Title of *Weight-Bearers*. In each of these Clans, the *Genies* paid a blind Homage to the Manager of the loaded Scale, to which their own Scales were linked; nor could they free themselves from his Tyranny, but by cutting asunder those silken Snares. The Leaders, jealous of their Power, took all imaginable Precautions to prevent this Mischief: But, in spite of all their Care, some Rebel *Genie*, seduced by the Love of Liberty, from time to time, unfettered the Clusters of Ballances, and gave them to swing at large. Upon every successful Attempt of this kind, the Clattering of the Scales, and the Contention of the *Genies*, filled this Region of Pillars with inexpressible Tumult.

THERE was, moreover, in this odd Corner of the Temple, a peculiar kind of Weights, which alternately transferred their Vertue from one Scale

to

N<sup>o</sup> 95. *The FREE-THINKER.* 187

to the other, with a reciprocal Motion, resembling the Vibration of a Pendulum. This occasioned several periodical Revolutions in the mutable Country influenced by them; and produced a strange Inequality of Temper among the Inhabitants. It is particularly observable, that if a learned Writer happened to be governed by these shifting Weights, every Page of his would be checquered with Inconsistencies and Contradictions: And the suddain Return of the Ballance would, sometimes, nick a Sentence so unluckily, that the latter End of it treacherously undermined the Beginning.

It is (methinks) great pity, that this unsettled Region was left unvisited by *Astolfo*; who might have made such useful Discoveries (had the Course of his Adventures led him that way) as will now remain for ever concealed. I should be tempted to supply this Defect in my Authour, by a little innocent Fiction; was I not apprehensive, I might be apt to turn the Observations of this Stranger, too much to the Honour of this fickle People, which is (I confess) very dear to me.



N<sup>o</sup> 95. *Monday, Feb. 16. 1718.*

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*Mala mens, malus animus.*

TERENT.

---

THE following Letter came loaded with a Bullet; which upon breaking open the Seal, fell into my Hand, to my no small Surprize.

S I R,

S I R,

Jan. 17. 1718.

“ THE Half-sheets, you oblige us with, being  
 “ evidently calculated for the Publick Good;  
 “ I take the liberty to request your speedy Ani-  
 “ madversions on a Method of breaking Windows,  
 “ now very much in vogue; the Practice, not of  
 “ a rascally Mob, but of Men of Equipage and Fi-  
 “ gure; not only out of Hackney, but sometimes  
 “ out of their own, Coaches and Chariots.

“ FROM this fashionable Amusement, I and  
 “ several of my Neighbours have sustained great  
 “ Damages, for three Nights successively. A poor  
 “ Barber, who shaves for Two-pence, had above  
 “ fifty Shillings worth of Crown-Glass demolished:  
 “ A Seamstress has been serenaded much to the  
 “ same Tune, besides being sadly wounded by the  
 “ splintered Glass: And a *China Shop*, in the *Strand*,  
 “ has suffered to the Value of several Pounds *Ster-*  
 “ *ling*.

“ I T would be endless to enumerate the parti-  
 “ cular Mischiefs, the Frights, the Miscarriages, &c.  
 “ occasioned by these *Town-Goblins*; especially, since  
 “ they have found out a cheaper, and more effec-  
 “ tual, Sort of Small-Shot, of which I enclose a  
 “ Sample to you: From their former Extravagance  
 “ in Half-pence, they are come to the Thrift of  
 “ Lead-Bullets; using the Metal of their Brains,  
 “ instead of that of their Countenances. By this  
 “ Improvement, they boast, that with five Penny-  
 “ worth of Ammunition, and five Shillings in  
 “ Coach-Hire, they can destroy fifty Pounds-worth  
 “ of Brittle-Ware. One would imagine, they were  
 “ retained by the Company of Glasiers, did not  
 “ their Rank seem above little Necessities, while  
 “ their Practices level them with the meanest of  
 “ the People.

“ THE



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"THE good-natured *Free-Thinker* cannot but  
"censure such unprovoked Outrages: And, should  
"the Publishing of this Letter (assisted by your  
"Reflections) make these Handy-Craft Wits asha-  
"med of their malicious Folly, you will justly  
"merit a hearty Address of Thanks from all the  
"Sash-Window Shop-keepers in *London* and *West-*  
"minster, and particularly oblige,

*Generous S I R,*

*your constant Reader,*

*great Admirer, and*

*most humble Servant,*

T. C.

"P. S. When a Coach has been stopped, and  
"the Persons therein accused of the Fact; they  
"have evaded the Charge, and atoned for their  
"Guilt, by Volleys of Oaths, and violent Threats."

THE sprightly Gentlemen, who signalize them-  
selves in these unmanly Atchievements, should con-  
sider, that a poor, industrious Shop-keeper may, by  
their Frolicks, be at as great an Expence in a Week  
to repair his Sashes, as would maintain his Family  
for a Month. From this obvious Consideration, I  
would fain carry the Reflection a little farther,  
and have them know, that the Delight they take  
in aggrrieving their Inferiours out of meer Wan-  
tonness, shews so great a Degeneracy in their Na-  
ture, such a genuine Ill-will towards Mankind, as  
renders them even more contemptible than petty  
Criminals, who lie under a Temptation to Wicked-  
ness

ness from their Wants. If there be any Seeds of Humanity in the Hearts of these insipid Wags, this short Admonition may contribute to make them Wiser; if otherwise, it would be Labour lost, even to *bray them in a Mortar.*

I shall, now, answer the Expectations of one of my Female Pupils, whose Desires will not bear Delays; and, to whom the Loss of Time might prove an irreparable Injury.

*Dear FREE-THINKER, London, Feb. 2. 1718.*

“ **T**HE Person, who made his Addresses to  
 “ me, proving Faithless and Un sincere; I am  
 “ reduced to send this publick Avertisement to you.  
 “ I have fifteen hundred Pounds to my Fortune:  
 “ My Person is not disagreeable; and I can pro-  
 “ nounce those irrevocable Words, *for Better, for*  
 “ *Worse*, to any Man, I like; having no body to  
 “ controul me.

“ **T**HEREFORE, I give fair Warning to all Bat-  
 “ chelours (for a Widower is my Averfion) that  
 “ if I could meet with a young Man about twenty-  
 “ four, of orthodox Principles, and a reputable  
 “ Character; one, who has been well educated,  
 “ and can give undeniable Proofs of his unsully’d  
 “ Vertue and Sobriety; one who is Industrious,  
 “ Good-humoured, Facetious and Agreeable; on  
 “ such a Man, I should think my self, and my  
 “ Fortune, happily bestowed.

“ **W**HEN your Batchelour Readers peruse this,  
 “ if they are sensible they merit the above-men-  
 “ tioned Character, let them send their Names  
 “ and Places of Abode to you; and, upon the first  
 “ Intimation in your Paper, I purpose to make  
 “ choice

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“ choice of that Candidate for a Husband, whose  
“ Vertues come nearest to my Wishes. I am sin-  
“ cerely, S I R,

*Your constant Monday*

*and Friday Reader,*

MIRANDA.

“ P. S. I once more bar all Widowers; and  
“ every Batchelour, turned of twenty-six.”

I heartily wish *Miranda* good Success: But, I am afraid, she is somewhat too scrupulous, if not a little chimerical in her Choice. She seems to require a Young, Discreet, Facetious, Industrious, Orthodox, Maiden, Husband; a Rarity, in all appearance, not to be met with, throughout this populous City.

I would therefore, in the first place, advise my fair Reader, to make a larger Allowance in Years; and not to reject a Candidate of Thirty, who has not lived too hastily. It is likewise my Opinion, she should insist more upon the Person's good Sense, and less upon his Wit: Facetious Men are, for the most part, not greatly addicted to Industry; neither are the Industrious, usually, much given to Joking.

I am very much at a loss, how to signify, to the Candidates, the precise Meaning of my kind Correspondent, as to Orthodox Principles: I wish she had particularized the Articles, she would have them subscribe, before they enter into Matrimony. I will suppose for the present, that *Miranda* means no more, than that her Husband should think, in all Points, as she thinks; and whether, that be a reasonable Condition, I must leave to her Determination: Only, I beg leave to add one saving Clause



Clause for my Batchelour Readers in general; That the being well-affected to the Protestant Succession may not be accounted *Heresy*.

As to the Implication concerning Male-Virginity, it is not only of a very delicate Nature; but a most singular Merit, in the present Age: But, as the *Naturalists* have not yet been able to ascertain the Proofs of it; I advise the Lady (that she may not for ever live a Maid) to take this Vertue upon Trust.



N° 96. *Friday, Febr. 20. 1718.*

*Ille sinistrorsum, Hic dextrorsum abit; unus utrique Error; sed variis includit partibus.* —

H O R.

**T**O compleat my Disquisitions into the Nature of \* *Superstition*, and *Enthusiasm*, I shall close my Reflections, with a Parallel between these two gross Impositions upon Mankind, commonly mistaken for Religion. This will give me an Opportunity of contrasting them in their several remarkable Appearances; by which means, my Readers will have a more distinct View of these fatal Delusions; and be able to discern, wherein they differ, and wherein they agree.

*SUPERSTITION* discovers the surprizing Folly, *Enthusiasm* the incredible Madness, which the Mind of Man is capable of: And, in this Light, the former seems to be of the baser Original: For,

\* N° 83.

Superstition presupposes a Meanness of Spirit, and a natural Defect in the Understanding; whereas, Enthusiasm proceeds chiefly from a Pride of Heart, and an Excess of Imagination. The one debases the Soul below, the other exalts it above, Reason. The Enthusiastick Person is Intrepid in his Extravagancies; the Superstitious trembles under Absurdities: The latter submits to any Thing imposed with a solemn Aspect; the former disdains every Thing, which springs not from himself: The one is Abject; the other Arrogant: The one a meer Slave in his Temper, the Captive of imaginary Terrors; the other either a compleat Tyrant, or Superiour to all Men in his own Conceit.

As to the just Notions, which we ought to entertain of the Supreme Being; Superstition and Enthusiasm equally corrupt them: They both represent him a cruel, fantastical, arbitrary Master; and, make his Government of the World to be conducted, not by the Rules of Reason, but by the uncertain Determinations of his meer positive Will. Thus, Religion is overthrown, where either of the Evils prevails: Since the Ideas of the Divine Justice, Wisdom, and Goodness, are lost in that single one of his Sovereignty: In this only, they differ; that Superstition leads Men to believe themselves the Objects, while Enthusiasm carries them to esteem themselves the Instruments, of his Partiality or his Vengeance.

SUPERSTITION and Enthusiasm, likewise, equally darken the Understanding; though not after the same Manner: The one extinguishes the Light of Reason; the other dazles the Mind with a false Glare: The first produces Ignorance, through a Dread of Knowledge; the latter, through a Disdain of all Information. Superstition wears out the Impressions of common Sense, by degrees; Enthusiasm

fiasm effaces them, at once: But then, the Mind may more easily recover its Apprehension after the hasty Stroke of the one, than after the long Stupor of the other.

THE Operations of Enthusiasm are suddain and violent; but, for the most part, of a short Duration: The Workings of Superstition are insinuating and slow; but, generally, lasting. Enthusiasm breaks through every Guard, and rushes in upon the Mind: Superstition gains imperceptibly upon the Soul, like a subtil Poison. It may likewise be observed, that Superstition spreads it self through the Multitude; and that Enthusiasm only intoxicates a Few; as Folly is more general than Madnefs: But, to those Few, Enthusiasm gives such irresistible Power, as enables them to influence, and often even to triumph over, the Many. Hence it comes, that Enthusiasm frequently sets up a new Religion; and Superstition always corrupts an old one.

THE Conquests of Enthusiasm are secured by Superstition: And the Cruelties, necessary to support the Impositions of Superstition, are chiefly owing to Enthusiasm. It is the Leaven of Enthusiasm (under the specious Appearance of Zeal) which stirs up the Vulgar to persecute the heterodox Adherers, whether to Truth or Errour: So that, Superstition overawes all the common Sentiments of Humanity and Benevolence; while Enthusiasm works up the Mind to Fierceness, and to every Barbarity, which is most contrary to the natural Affections of Men.

ENTHUSIASM is in full Vigour, at its Birth; Superstition thrives gradually: The Beginning of the one, and the Progress of the other, is Fatal. When the first Efforts of Enthusiasm are over, and the Storm has spent its Rage, it generally settles into



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into a calm, uniform Superstition. Hence, most Superstitions, that have been established in the World, are only the Dregs of some preceding Enthusiasm. Superstition, therefore, is to be considered as the more stubborn and permanent Evil; Enthusiasm as the more speedy Destruction to Society; like a certain Distraction, which begins with great Furioufness, and at last subsides into a kind of *Mad Folly*, more difficult to be removed.

BUT, as Superstition is more universally Epidemical, diffusing it self through all Countries, and prevailing in every Age; while Enthusiasm is the Growth of few Places, and shoots up only in some particular Times; Superstition seems to be the Evil most to be guarded against; as that, to which Human Nature is most liable. Superstition is a kind of National Disease to all Mankind, as the Leprosy was to the *Jews*; which, therefore, every Country has reason to fear may cleave to it, one time or other: And, Enthusiasm may be compared to a foreign Plague, that infects a Country at unawares; and, though the Ravage it creates be greater for the Time, than the gradual Ruin of the other; yet, being unexpected, Men are not so apt to be upon their Guard, nor so ready to find out the proper Methods of avoiding it.

THIS leads me to finish the Contrast of these two Enormities, by examining which of them is easiest to be cured.

IT is much more practicable, to bring the Mind down from too exalted a Condition, than to raise it from a depressed Stupidity. The Intellectuals of the Enthusiast are more properly over-powered for the present, than destroyed, by his heated Imagination; so that, he may at last (when the Hurry of his Delusion is over) bring himself to attend to the Calls of Reason: Whereas, Superstition so deadens

the Understanding, and benumbs the Faculties, that they become useless, and grow more Lethargick, the longer they are oppressed. It is easier to retrench what is superfluous, than to supply what is deficient, in the Powers of the Mind: And, though the Enthusiast be full of himself; yet, through that very Vice he may come to know himself, by often reflecting on himself, though it be in a wrong Method. The Superstitious Man, on the contrary, distrusts and undervalues his Reason so much, that he dares not venture to make the least Use of it: He always relies upon the Opinions of others; and is so very diffident of himself, that his Fears and Apprehensions will not permit him either to know himself, or to come to the Knowledge of any Thing, from his own Reflection. The Cure of the Superstitious begins, with raising their Thoughts in regard to their own Abilities and Privileges: The Cure of Enthusiasts, with bringing them down to some Suspicion of their fancied Worth. Let the one learn to consider, that he is at least a Man; and the other to reflect, that he is, at most, but a Man.

UPON the Whole; it cannot be well determined, which of these two Vices (grown to their height) is most flagitious and destructive, in Society: But, when they both happen to unite their Forces, they accomplish every Evil, that can affect human Life; as they add all the Cruelties, that can be practised, to all the Absurdities, that can be imagined.





N<sup>o</sup> 97. *Monday, Febr. 23. 1718.*

*Commisſſe cavet quod mox mutare laboret.*

HOR.

*To the Author of the FREE-THINKER.*

S I R,

*Jan. 22. 1718.*

“**W**ERE I in an ill state of Health, I should  
 “ apply my self to an able Physician; and,  
 “ as my Mind is under some Disorder, I address  
 “ my self to you for Advice, without Ceremony;  
 “ not doubting of your Directions, and your Pity.  
 “ I am a young Fellow, newly entered upon  
 “ the Stage of Business; and have nothing to re-  
 “ commend me to the World, but a common  
 “ State of Understanding, improved with a little  
 “ Learning. I know not whether it be my Hap-  
 “ piness, or my Misfortune, to have all the Mo-  
 “ desty imaginable, without being Sheepish: But  
 “ I hope, an obliging, honest Disposition towards  
 “ all Men, can be no prejudice to me. I think  
 “ I may boast of Good-Nature and Integrity, in  
 “ the most extensive Sense; since, after a strict  
 “ Examination of my Heart, I am not conscious  
 “ of being in the least inclinable to injure my  
 “ Neighbour; or, to deal treacherously by my  
 “ Friend. I am not of a Temper to write Injuries  
 “ in Marble, and Benefits in the Dust. It is no  
 “ small Pain to me, that I cannot acquit my self  
 “ of



“ of the Obligations, I lie under to those few Per-  
 “ sons, who have conferred Benefits upon me:  
 “ Which proceeds from a Principle of Gratitude,  
 “ and not from any Pride of Heart; unless the  
 “ Desire of deserving a Favour, before I receive  
 “ it, may be called Pride.

“ BLESSED with these artless Qualifications, but  
 “ furnished with little acquired Merit, and less  
 “ Wealth; it has been my good Fortune to be-  
 “ come acquainted with a Lady, inferiour to none  
 “ of her Sex in Vertue and fine Sense. I have re-  
 “ ceived some Marks of her Esteem: So that, by  
 “ degrees I began, through my Affection and my  
 “ Ambition, to look upon her, not as an Acquain-  
 “ tance only; but, as a most amiable Friend. By  
 “ an hundred officious Services, I have at length  
 “ cultivated a pure and perfect Friendship between  
 “ us; which, on my part, is

“ *So strong, so sure,*

“ *As neither Time can change, nor Art can cure.*

“ BUT, as my Passion is not of a selfish Na-  
 “ ture, and proposes no other End but a lasting,  
 “ mutual Happiness, with a kind, faithful Compa-  
 “ nion for Life; I am resolved, while I am in  
 “ a Condition not above the Contempt of the  
 “ Wealthy, to continue singly miserable; rather  
 “ than feel the double Affliction of bringing Po-  
 “ verty, or Disgrace, or any Sorrow, to disturb  
 “ the Peace of her Bosom, whose Repose is to me  
 “ dearer than Life.

“ SHOULD I sway her Judgment to my Wishes,  
 “ her own Fortune is not sufficient, with my nar-  
 “ row Circumstances, to acquit me of Impru-  
 “ dence; and, as the Success of a young Man is  
 “ very uncertain, she would have reason to up-  
 “ braid

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" braid my Rashness, and to think meanly of my  
" Regard for her. What, therefore, shall I do ?

" B U T I find, I already repent of my prudent  
" Resolutions. I am jealous, and full of Appre-  
" henensions, that my lovely Acquaintance may, one  
" day, listen to the Addresses of some rich Rival.  
" I could submit to any Thing for her Interest ;  
" but, I could sooner choose to die, than live with-  
" out her. Every Man has his favourite Wish ;  
" without the Hopes of obtaining which, he can-  
" not be happy: This Lady is mine: And, so long  
" as she gives me Assurances of her constant In-  
" clinations, I shall count an Age of Services glo-  
" riously employed ; if, at last, I am recompensed  
" with the Possession of a Person,

" *Who has no Faults, or I no Faults can spy ;*

" *Who is all Beauty, or all Blindness I.*

" Y O U R Advice to my self, and my dearest  
" Friend, shall be thankfully acknowledged by,

S I R,

*Your most humble Servant,*

F—o.

M Y Patients, who labour under Doubts, Un-  
certainties, restless Passions, or any other Infirmary  
of Mind, and more especially the love-sick Wretches  
(who often consult me) must own, I am a very  
generous (and, I hope, a successful) Practitioner.  
I am to be spoken with at all Hours, and prescribe  
at very reasonable Rates, considering I make up  
my own Medicines, and that my Packets never  
exceed the Price of Two-pence.

I have leisurely considered the Indisposition, now before me; and find it to be a complicated Case; in which there are some Obstructions to be removed, and a Feverishness to be a little abated, before the Patient can recover a healthful Temper of Mind. In the mean time, the natural Constitution of the Gentleman seems to be sound, and to promise a manly, virtuous Conduct under proper Regulations.

BEFORE any Persons, who have Youth and Health to prompt them on, venture to embark in Matrimony, they should prepare for a long, expensive Voyage, and provide, at least, against the Necessities apparently incident to such an Undertaking; which I need not enumerate. A single Passenger, if he foresees a Storm he cannot weather, may make to shore in a Skiff; when a whole Family may be obliged to ride it out, at all hazards; or, may be becalmed, and perish for want of Provisions. These prudential Considerations are the Obstructions mentioned; which may be removed, in a reasonable time, by a constant Course of Industry and Frugality, tempered with such an obliging Behaviour as may enhance my Correspondent's Merit, and conciliate to him an universal Good-will, as well as procure him the Favour of his Superiours.

As to the Symptoms of Feverishness, which appear in the violent and irregular Pulses of my Patient's Heart; the most approved Julep, I can recommend to him, is to come to a speedy and plain Declaration with the Lady; and, thereupon, to obtain full Assurances of her Fidelity, and of her Resolution to give his honest Endeavours fair play, and cheerfully to wait the Event. If he cannot obtain this Satisfaction, and the Fair should reckon the Want of Equipage a Want of Merit; let



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let him compose his Inquietude with this Reflection; That the Virgin, whose prevailing Passions happen to be Vanity and Impatience, will probably make but a vexatious Wife, in the most plentiful Circumstances: Neither will a Lady, who looks upon her Lover as her Inferiour, be apt, upon the Acquisition of a competent Fortune, to consider him, when a Husband, as an Equal; and much less will she regard him as her Superiour and Director.



N<sup>o</sup> 98. *Friday, Febr. 27. 1718.*

*Pastores hedera crescentem ornate poetam  
Arcades; invidia rumpantur ut ilia Codro.*

VIRG.

**I**T is an inexpressible Satisfaction to a candid Temper, to be employed in revealing the latent Merit of any Man: And, I am sorry, that I have not frequent Opportunities of indulging my Heart in this Pleasure. This makes me lay hold on the first Occasion of this kind, with Impatience; especially, since I hope to please all the Lovers of Poetry, at the same time that I gratify my self. From this Motive, I take the liberty to mention Mr. *Wells* for the Authour of the following Poem; a young Gentleman, not yet greatly known by his Writings; though he will not long remain without his Share of Reputation.

I must acquaint my Readers, that this Poem came to my Hands, without a Title prefixed to it; therefore I shall recommend it under the general Name of *A Love-Tale*. There appears in it the Luxuriancy of a youthful Imagination; a Luxuriancy like that, which is so remarkable in *Ovid*: And indeed, the *Ovidian* Manner of Writing is manifest in almost every Line. So that they, who do not read that Poet in the Original, will have the Satisfaction of seeing, here, the Turn of Wit, which made him the Delight of *Rome*: And, the Men of Letters will be pleased to see the familiar Graces of *Ovid* revive in their own Countryman.

THE whole Piece being of too great a length to be printed in this Half-Sheet, I am obliged to reserve the remaining Part, till *Monday*.

*A*mong the Nymphs, who random Conquests boast,  
Lavinia spreads the careless Triumph most:  
Flush'd with immortal Bloom, where'er she moves,  
All Eyes attend her, and the Publick Loves.  
Free from Concern she seems, while Crouds admire,  
And, with unconscious Beauty, wakes Desire:  
Unrival'd in the heedless Art to please,  
Pain to all Hearts she gives, her own at Ease.

The Croud of Females shine in gay Brocades,  
And Half their Charms are lost, in Lights and Shades:  
Hid in the rich Embarrassments of Art,  
A Nymph is, of her self, the smallest Part.  
Lavinia, nor with Diamond Stars is drest,  
Nor Rubies bleed in Crosetts on her Breast;  
The Persian Loom, and glittering Tissue, scorn'd,  
She boasts more envy'd Graces, unadorn'd.  
No Aid, from Cost, she needs; for Nature's Care,  
With a free Hand, indulg'd her to be Fair.

*Her*

*Her glossy Tresses wear the golden Hue,  
The Lustre, which in sunny Rays, we view;  
Her rosy Cheek a genuine Vermeil dyes;  
And, a bright Blue, the Fluid in her Eyes:  
Behold her Bosom! an expanded White,  
Opening at large; the Prospect of Delight!  
The finish'd Figure, not retouch'd by Art,  
Imprints a lasting Image on the Heart.*

*The matchless Nymph, e'er Nature's genial Fire  
Warm'd her unripen'd Bosom to Desire,  
By Virgin-Legends to Disdain betray'd,  
Had vow'd to live, and vow'd to die, a Maid:  
From Man and Hymen's dreaded Rites she flew,  
A Rebel to the Joys, she never knew;  
Resolv'd her Sex's Fortune not to share,  
And shun, alike, the Folly and the Care.  
Fond of sequestred Scenes, from Noise remov'd,  
The shady Wood and limpid Stream she lov'd:  
Of't seen a Huntress, in the shady Wood;  
And often, bathing in the limpid Flood.  
Now, with the Morn, she chased the flying Fawns,  
Through the green Meadows and the lonely Lawns;  
Now, lost in Thought, and pleas'd alone to stray,  
Through silent Shades she marks her pathless Way:  
But, while through Nature's Works she joys to rove,  
She never thinks of Nature's Parent, Love.*

*The Scene, that blest Lavinia's Leisure, smil'd  
With Hills, and Vales, and Woods, a blooming Wild.  
She shun'd the sultry Ray in Fasimin Bow'rs;  
She trod on Carpets of sweet-smelling Flow'rs:  
Where'er she turns, luxuriant Landscips rise,  
And still she breathes in Aromatick Skies:  
For, with the Day spontaneous Sweets are born,  
And shed the fragrant Freshness of the Morn.*



*Ecchoes and rude Cascades are heard around,  
While, with soft Murmurs, through th' enchanted  
Ground,*

*A winding Rivulet shapes its silver Flow,  
And shews a shining Bed of Sands below:  
Wide-branching Trees are ranged on either Side;  
The branching Shadows tremble in the Tide.*

*This chaste Recess, this unfrequented Shade,  
By Day for Nymphs, by Night for Fairies made,  
Lavinia's Hours, devoid of Care, employs;  
And soothes her Soul with fond, romantick Joys.  
Oft, in the silver Stream, her self she views;  
And, often pleas'd, her Likeness oft renews:  
There, Grace in Dress she learnt, in Motion Ease;  
And practis'd, though she knew not why, to please.  
Now, some Poetick Tale her Mind relieves;  
And now she bathes, and now she Garlands weaves:  
A thousand Follies, to amuse, she tries,  
A thousand different Ways, from Love, she flies;  
But, all her thousand Follies fruitless prove;  
And all the Arts, she tries, are Snares of Love.*

*A youthful Suiter, (Acon was his Name)  
Though hopeless to approve his faithful Flame,  
Languish'd her Beauties naked to explore;  
And still, the more he saw, he languish'd more.  
Within a secret Grot, clandestine-laid,  
Oft, when she bath'd, he view'd the heav'nly Maid:  
His piercing Eye ran quick o'er every Part;  
And took in all Lavinia, but her Heart.  
As Painters Master-works, he scans her o'er,  
And dwells on Beauties unobserv'd before;  
And spies out Graces, through her faultless Frame,  
So cast in Shades, so nice, they want a Name.*



N<sup>o</sup> 99. *Monday, March 2. 1718.*

*The Continuation of Mr. WELSTED's Poem,*

OF all, who strove Lavinia's Heart to gain,  
She heard, with least Reluctance, Acon's Pain:  
Not proud to scorn, nor kind to ease his Fate,  
Averse to love, but wanting Power to hate;  
His growing Vertues, lavish to commend,  
She wish'd those Vertues in a Female Friend:  
All she could give, she gave; and strove to show,  
She was not Acon's, but his Passion's, foe.

Once, on a Day (a most auspicious Day!),  
While in his Grot the longing Lover lay,  
She came (her wonted Hour) to bathe, undrest,  
Misdeeming naught, she look'd her flowing Vest;  
Her Vest, by wanton Winds, was wav'd aside;  
And only fann'd the Limbs, it us'd to hide.  
The needless Covering, now, apart she threw;  
And gave her spotless Form, entire to View:  
A Blaze of Charms, unveil'd, the Vestal shew;  
And Beauties in a bright Assemblage rose!  
A while, her watty Picture she survey'd,  
Pleas'd with the fair Creation, which she made;  
Then, stepping in, defac'd the Rival Shade,  
Confiding to the Stream, around her throng  
The liquid Waves, and bear the Nymph along:

*Her*

*Her pliant Limbs the liquid Waves divide ;  
And shine, like polish'd Marble, through the Tide ;  
As Lillies, clos'd in Crystal, court the Sight  
With purer Lustre and redoubled White.*

*And now, her sportive Exercise is o'er,  
Cool, from the Toil, she seeks the flow'ry Shore :  
Stretch'd on the tender Herb, with Cowslips spread,  
Her Ivory Arm supports her bending Head :  
And now a gentle Slumber softly sway'd  
Her gentler Thoughts, and triumph'd o'er the Maid.  
Half naked, cover'd half, supine she lay,  
In Sight of Acon, and the Face of Day.  
How should th' impatient Youth an Object bear  
(Distracting Sight!) so opportunely Fair !  
Forth from the Grot he springs, resolv'd to prove  
The lucky Hour ; if such there be in Love :  
Resolv'd, howe'er, his certain Fate to try,  
To live below'd, or by her Scorn to die.*

*Her nearer Beauties give him new Surprise :  
He views her all at large, except her Eyes ;  
Her Eyes alone the Power of Sleep withdrew.  
He view'd her Lips ; but, could not only view :  
He gently stoop'd ; and fearful of the Bliss,  
Ravish'd, with doubtful Joy, a hasty Kiss.  
The Virgin started ; and back sprung the Swain,  
With Fear half dying ; but, his Fear was vain :  
For, 'twas not the kind Kiss, that made her start ;  
'Twas not the Kiss, that trembled from her Heart.*

*The slighted God of Love, who long addrest  
His Shafts, in vain, against Lavinia's Breast,  
Had sent a pannick Vision to alarm  
Her Soul, fast-fetter'd in the sleepy Charm.  
Before her, stands the Image of a Rape ;  
And shews the Ravisher in Acon's Shape :*



N<sup>o</sup> 99. *The FREE-THINKER.* 207

*The strong Delusion paints th' enamour'd Boy,  
Eager to seize, and rushing to his Joy.  
She shudders at the Crime, and fain would fly;  
Her Feet seem fasten'd, and the Flight deny.  
Now, his fierce Grasp she struggles to elude;  
Now breathless lies, and seems to Love subdu'd:  
The Phantom, with such Energy deceiv'd,  
Her Colour vary'd, and her Bosom heav'd,  
And broken Sighs, and troubled Murmurs rose;  
No dubious Tokens of her fancied Woes.*

*Acon perceiv'd the Tumult of her Mind,  
And, what the Dream suggested, half divin'd:  
What could he do to strengthen the Deceit,  
And to her waking Heart her Fears repeat?  
Led by his happy Guess, and from Despair  
Grown cunning to contrive, and apt to dare;  
He seems some Power fresh-rising from the Flood,  
And his pure Limbs out-shine the watry God.  
Panting and fresh from flushing Joys, he show'd;  
And with dissembl'd Heat, his Features glow'd:  
Th' Event may happy, or unhappy prove,  
Precipitate her Hate, or speed his Love;  
Then, boldly let him give his Fancy Scope:  
He needs not fear, who is depriv'd of Hope.*

*Now, from the Virgin's Eyes the Slumber fell;  
And Love, aveng'd, dissolves the drowsy Spell.  
Her Lover seen, she sickens at the Sight,  
And her pale Cheeks confess a wild Affright:  
She shuns his Look, her Eyes in doubtful Tears;  
Her Eyes see only to confirm her Fears:  
Her Posture, and her Dress, the Place, the Youth,  
Assist the Fraud, and give it Force like Truth.  
Sunk in Confusion, and oppress'd with Shame,  
She now no longer doubts her injured Fame:*

202 *The FREE-THINKER.* N<sup>o</sup> 99.

On Rage, at first, her frantick Thoughts are bent;  
But soon, alas! her idle Rage is spent.  
She pines, she droops, desponding of Relief;  
And all her Passions fasten into Grief.  
Speechless, a while, with downcast Looks she lies,  
The silent Anguish streaming from her Eyes;  
At length her Head the afflicted Nymph uprears,  
And adds these moving Accents to her Tears.

" If Wrongs are doom'd, for Crimes unknown to  
" me;

" Yet, how do I deserve those Wrongs from Thee?

" Go, base Pretender to a Lover's Name,

" False to thy Vow, and Traitor to thy Flame!

" Inhuman Youth, thy ravish'd Fame restore;

" But ravish'd Fame, alas! returns no more.

" Ye Heavens, if Innocence can be your Care,

" Why have you made it fatal to the Fair?

" Base Man, the Ruin of our Sex is born;

" The beautiful are his Prey, the rest his Scorn:

" Alike unfortunate, our Fate is such,

" We please too little, or we please too much.

The Cyprian Queen, who gives in Love Success,  
And guides the lucky Seasons of Address,  
Beheld with pitying Eyes Lavinia's Grief;  
And, by a Power Divine, apply'd Relief;  
In that blest Hour, she taught her favourite Squire  
The frightful Vision kindly to explain;  
And give him Skill to plead a Lover's Pain.  
The long perplex'd Delusion first he clears,  
And freed her Mind from half the Ills she fear'd;  
Then, spoke his Passion with such tender Art,  
The melting Inspiration touch'd her Heart:  
The Fears that did, before, her Terroux move,  
Are now become Inducements all to Love.

Now

N<sup>o</sup> 100. *The FREE-THINKER.* 209

Now Acon, the coy Nymph is wholly thine:  
Nor will her Fame permit her to decline  
His Suit, who saw her, with familiar Eyes,  
Asleep, and only cover'd with the Skies.  
The happy Youth observ'd her guiltless Shame;  
Her rising Blushes, and her kindling Flame:  
The sweet Confusion of her Face he view'd,  
Her gentle Looks, and soft Sollicitude.  
With welcome Force he met her yielding Charms,  
And press'd the faint Resister in his Arms.

The vanquish'd Maid soon rose a sparkling Wife;  
Rose to new Joys, and unexperienc'd Life:  
Bribed with the Pleasures of her faultless Love,  
She quits the limpid Stream, and shady Grove,  
On the wild Taste of Virgin-Bliss refines,  
And in the bright Assembly brightest shines:



N<sup>o</sup> 100. *Friday, March 6. 1718.*

*Pax licet interdum est, Pacis fiducia nunquam.*

*QVID.*

**I** SHALL now speak to the Second general Head of my Eighty-First Lecture; wherein I have observed, That a Minister of State should have a more distinct Knowledge of the Treaties and Transactions, which have been negotiated between his Masters, and such States as are, or have been, in Alliance with him; and more especially those, with whom



*whom an Alliance has, for Ages, been esteemed the perpetual Interest of his own Country.*

ALL Treaties, whatsoever, are ultimately reducible to two Denominations: Either they are *Treaties of Peace*; or, *Treaties of Alliance*. A Treaty of Peace is no more, than a mutual Promise not to hurt each other; a particular Stipulation to perform what Nature both teaches and obliges. Whereas, a Treaty of Alliance is a Covenant, which obliges to do, or not to do, Something; which (without such an Alliance) Men would not think themselves bound either to do, or to avoid.

IN both these Instances, the difficulty is; That, when Sovereign Powers enter into mutual Covenants and Alliances, the strongest Potentate always enjoys the Fruits of a Peace concluded, as well as the particular Benefit, covenanted as the Condition for it: And this, without any Apprehension of being disturbed by his less powerful Neighbour; who must never expect to enjoy the same Security, by virtue of the same Treaty: For, notwithstanding the Name and Appearance of Peace, it behoves the weakest to be as diffident and circumspect, as if no Peace had been concluded.

AND, if this be the Case in pure Treaties of Peace, by which the contracting Powers only restrain each other from all Acts of Hostility; what must we think of Treaties of Alliance, wherein there are frequently Engagements, on both sides, for Assistance by Men, Arms, or Money? The Uncertainty of obtaining what is covenanted is, surely, much greater. That Minister, therefore, has but small Skill in Politicks, who trusts much to the bare Treaties of the Generality of Princes.

THE whole Advantage of Treaties of Alliance consisting in the Priority of Performance, a dexterous Negotiatour will always shift this Condition  
from

from his Master, and endeavour to draw the other Party to perform, first, what is covenanted for him to do. And, when this happens in Matters, whereby the Party, who first performs, is really weakened, while the other is strengthened; and this, only upon the Hopes of some future Advantages, which are to accrue; the first Performer is (in all probability) a Traitor to himself: Because, he rashly pays down Realities and Substance, in exchange for Words, Hands, Seals, and Oaths: All which, put together, are often too light to over-balance the Weight of Interest and Ambition, set in the opposite Scale.

BUT, to express my Thoughts more particularly upon this Subject, I shall observe; That all Treaties and Stipulations (of this latter Sort) between supreme Princes, or States, spring from one, or more, of the three following Motives: Either from a mutual Distrust of one or more, formidable Neighbours, and a common Desire to be able to defend themselves: Or, from a Joint-Purpose to obtain the same Thing, appertaining to a third Power, as likewise to enrich Themselves by uniting with another: Or, lastly, from Arrogance, Vain-glory and Ambition. However, it imports little, in point of Politics, to insist upon the Reasons from whence Quarrels arise with one neighbouring State, and Alliances with another: The single Question to be considered (in relation to what they may reasonably apprehend from each other) is, whether the Covenanters do equally stand in fear of, and want equally the Assistance of, one another; and, whether, their respective Interests are equally concerned in what they propose, either to obtain, or to defend.

To speak plainer yet; the whole Secret consists in knowing, whether they, who enter into a League or Alliance, have a common Danger to avoid;

or,

or, a common Interest to pursue: For, where-ever these Ties are wanting, all Contracts are made only for the Benefit of the strongest, and to the certain Prejudice (if not Ruin) of the weakest, Party. So that, if any Prince cannot singly defend himself against another, who is much more powerful, without entering into an Alliance or Capitulation with him; he will, by such Alliance, be sooner overthrown; more especially if, in consequence of the Alliance, he becomes obliged to make War upon a Neighbour, who is likewise stronger than himself; Since it is much safer to have many powerful Neighbours, than one. How many Princes and States are there in *Europe*, who owe their Safety, entirely, to their being surrounded by powerful Neighbours; whose Jealousy of each other protects the smaller Communities from becoming a Prey to any one of the greater? And some Princes, at least of an inferior Rank, by being too intimately allied with the late *French* Monarch, have experienced this to be as true a Maxim in Politicks as in private Life; *That a Man of a small Fortune is soon ruined by associating with Companions much superiour to himself.*

FROM these Reflections it may be concluded, That no wise Minister, who serves a Prince of any considerable Power, will advise his Master (unless the Necessity of Affairs obliges him) to enter into Alliances with Princes, or States, stronger than himself; but will, rather, choose to make Leagues with such Powers, as are inferior in Strength: Because, in this Case, he will generally have it in his power to covenant, that the weaker shall first make good his Part of the Engagement. And besides, in all doubtful Points (the most powerful of the Parties concerned being always the Expositours of all Treaties) where mention is made of injoining him to perform

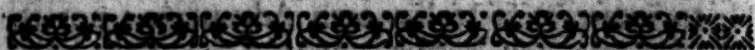


an Article capable of being disputed; he will be able to interpret it to his own Advantage; not to say, that after the Performance on the other Side, he will be at liberty to act no otherwise, than he shall judge convenient.

LET us, in the last Place, consider the Prudence of a Minister, who serves a Prince, or State, of an inferior Degree of Power. If the Necessity of Affairs obliges him to treat an Alliance with a Prince of superiour Force; he will highly injure his Master, if he does not contract, that the stronger Party shall first execute what he engages to perform. For, if the Alliance be grounded upon a common Interest, the Superiour has little or no Reason to fear, when he has fulfilled his Engagements, that he shall be deceived by his weaker Ally. And, if the strongest of the two contracting Powers be unwilling to comply with this reasonable Condition; he gives the weaker a just Suspicion of his Sincerity; and tacitly warns him, not to enter into an Alliance, which (in all Probability) will turn very much to his Prejudice.

GRATITUDE is entirely foreign to Politicks: And, States have no Rule of Action, but their Interest. It is, I fear, past my Skill to reconcile the Integrity of private Life, with the Administration of publick Affairs. Between one Independent Power; therefore, and another, the only way never to be deceived, is never to confide.



N° 101. *Monday, March 9. 1718.*

*Like the famed Grecian Web, is Woman's Thought:  
An Hour unravels, what a Day had wrought.*

HARRISON.

I HAVE \* lately given the *British* Nation a Specimen, or two, of the artful Address of a certain romantick Philosopher, in concealing serious Instruction, under the ensnaring Disguise of a *Love-Tale*. This, doubtless, proved a happy Expedient, to insinuate his Philosophy into the Hearts of his Country-Women; which (according to the following System of this Gallant Writer) was only to be effected by the irresistible Power of Love.

I have already picked out the most useful Notions, that may be gathered from this intricate Tale; which I have unfolded, for the Benefit of my Female Pupils: And, to entice them yet more to the Study of it, I now condescend to entertain them with the less instructive Part of the Allegory; which, I fear, will please them most.

THE artful Concealment, this intriguing Author was obliged to use throughout these *Philosophical Adventures*, to secure his dark Intimations from Censure, made it necessary for me, in the two preceding Papers, to neglect the Beauty of his Style, that I might the more fully explain his Design: But, to oblige my curious Readers with a Taste of his Manner of Writing, I shall endeavour

at

at a close Translation of the Remainder of the Novel; which, as it concerns only Love-Intrigues, needed no such Veil of Obscurity, to skreen it from the wanton Observation of the Orthodox Fathers.

THIS (I hope) may be admitted as my Apology, for the seeming Unpoliteness of the Imputation cast by my Authour (in the following unphilosophical Part of this Novel) on that Sex, in whom the Faculties of Reason are more delicate.

THIS Imputation might, perhaps, be very just in the Original; though it will appear, in the Translation, very foreign to our Manners, and Sentiments. However the wild Notion, advanced by Don *Juan*, might be suited to the Beauties of the *Spanish* Court, who are Enemies to Free-thinking; it is, by no Means, applicable to *English* Ladies: Since they cannot, without manifest Injustice, be suspected of borrowing their Understandings, from their less-accomplished Lovers.

THIS diverting Writer (whose pleasurable Vein of Wit gained him the soft diminutive Appellation of *Vellazquillo*, in the Court of *Philip* the Fourth) having conducted his *Astolfo*, through the Nations of Pillars, to his native Country; continues his Narration, in this florid and lofty Strain.

“ YE Nymphs of *Andalusia*, and ye Swains of  
 “ *Estramadura*, accuse not the Delay of the  
 “ Lover, in the enchanted Labyrinth; nor too ri-  
 “ gorously censure his Neglect, in suffering him-  
 “ self to be so long diverted by a superfluous  
 “ Search after Wisdom, from the Pursuit of Beau-  
 “ ty; which is more indispensably necessary, in a  
 “ Cavalier. No sooner is he arrived amongst his  
 “ kindred *Genies*, than he feels, afresh, the supe-  
 “ rior Force of Gallantry, peculiar to his Coun-  
 “ try.



" try. The Crouds of Vulgar Ballances no longer  
 " merit his Attention; the idle Sport of altering  
 " the Opinions of Men no more delights him:  
 " The fond Hope of fixing *Lisarda's* Ballance,  
 " alone, tempts his Ambition. A Lover's Instinct  
 " guides him to the Seat of Grandeur; the Scene  
 " of Magnificence; the School of Honour; the  
 " Mirrour of noble Passion; the Court of Beauty;  
 " the Paradise of Love and Constancy; or (to  
 " sum up all earthly Glories) the stately Range of  
 " Columns, that compose *MADRID*.

" AMONG these, he singles out a beautiful  
 " Pillar, on the Base of which was inscribed, *The*  
 " *Prado*. The polished Ballances, ranged about it  
 " in bright Order, were consecrated to the lovely  
 " Paragons of Perfection, who frequent that happy  
 " Place; and regulated the refined Passions and  
 " exalted Sentiments of this charming Assembly,  
 " by exact and unerring Motions.

" THE adventurous Youth would have com-  
 " mitted great Disorders among the fluttering  
 " Machines, which already trembled beneath his  
 " Grasp, had he not been prevented by the Dis-  
 " cretion of the *Fairy-Prude*; who thus inter-  
 " posed, with a Frown. Let me first acquaint  
 " you (said she) with the different Laws, by which  
 " Female Ballances are governed, before you pre-  
 " sume, with a rude Hand, to discompose their  
 " regular and harmonious Motions. Know then,  
 " that Love and Honour are weighed against each  
 " other, in these nicer Scales, in the same Manner  
 " as Truth and Falshood employ the dull reason-  
 " ing Engines, which before took up your Atten-  
 " tion. And, as the solid Judgments of your earthy  
 " Race are, meanly, determined by the descending  
 " Weight; the aspiring Thoughts of our *Ethereal*  
 " Sex always mount upwards, and follow the rising  
 " Scale.

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“ Scale. It is, now, no longer unaccountable to  
 “ your humble Admirer (answered the submissive  
 “ Swain, with a demure Composure in his Looks)  
 “ that your loftier Flights so far transcend the  
 “ Reach of us groveling Mortals. But, by what  
 “ new Laws are your Opinions regulated? Or, how  
 “ is the Errour of your inverted Judgments cor-  
 “ rected; since they move contrary to the Rule  
 “ of ours? The ill Conduct we are under, in this  
 “ Respect, gives you small Cause of Triumph,  
 “ (replied the Enchantress, smiling;) and is rather  
 “ a Disgrace to the deceitful Guides, to whom our  
 “ Understandings are resigned.

“ THE Source of Passion (continues she) is  
 “ originally implanted in our Sex; as that of Reason  
 “ is in yours: The former is derived to you from  
 “ us; the latter we receive in return from you.  
 “ This Communication is performed by a mutual  
 “ Attraction between the Scales of the two Sexes,  
 “ imparted by the Touch, as they hang promiscu-  
 “ ously together. The attracted Ballances are, by  
 “ this secret Sympathy, engaged in a Commerce,  
 “ by which the Inclinations of the one are ex-  
 “ changed for the Opinions of the other. Hence,  
 “ the noblest Desires, that raise the Hearts of Men,  
 “ are excited in them by the elevated Scales of  
 “ Women: And, the Errours of Women are to  
 “ be imputed to the false Ballances of Men. The  
 “ Love of the faithful Swain does Honour to the  
 “ vertuous Nymph, who inspired so bright a Flame:  
 “ And the good Understanding of the Nymph  
 “ shews the sound Sense of the Swain, by whom  
 “ she is beloved; while every Mistake of the Fair-  
 “ one betrays some favourite Coxcomb, lurking  
 “ in her Heart. Happy the discreet Damsel, whose  
 “ Opinion is ruled by the enamoured Ballance of  
 “ a Philosopher: Her Judgment, alone, is truly  
 VOL. II. K “ in-

“ informed; while the rest of her misguided Sex  
 “ are cursed with the Follies of Erring Lovers, in-  
 “ capable of directing them aright.

“ THE attentive *Astolfo* (thus instructed by his  
 “ skilful Tutorefs) again turned his Eyes to the  
 “ Circle of glittering Machines; and saw, inscrib-  
 “ ed on the Beam of a rising Ballance, the cele-  
 “ brated Name of *Leonora*. Her Lover was a  
 “ warlike Hero, of great Honour, but moderate  
 “ Understanding; which discovered it self in the  
 “ solemn Pride and Insensibility of this arrogant  
 “ Beauty. He next perused the Ballance of *Fa-*  
 “ *cinta*, situated between that of *Alonso*, and Don  
 “ *Enriquez*: The Rival Scales were tormented  
 “ with the same Passion; the Nymph was distrac-  
 “ ted between different Opinions. Donna *Bea-*  
 “ *triz* was next enrolled on the silver Beam, to  
 “ which was attached another little Flippant Bal-  
 “ lance, inscribed *Ines*: These corresponding Cha-  
 “ racters faithfully returned the gallant Sentiments  
 “ of Don *Felix*, and the mirthful Wit of his in-  
 “ separable Attendant *Gracioso*. The different Ac-  
 “ complishments of *Rodrigo*, *Hernando*, *Federico*,  
 “ *Alvarez*, and Don *Diego*, were copied by a suit-  
 “ able Turn of Understanding in *Violante*, *Laura*,  
 “ *Estela*, *Lucinda*, and Donna *Isabel*. The famed  
 “ *Elvira* artfully entangled a whole Cluster of Gal-  
 “ lants: A Touch of the Ballance of *Lope de Vega*  
 “ had infused, into her Scale, the mingled Plots  
 “ of his three hundred Comedies; and given her  
 “ such a Dexterity in Intrigue, as could only be  
 “ countermined by the watchful Jealousy of her  
 “ old crafty *Gomez*.

“ AMONG the lovely Machines, was placed a  
 “ little mischievous Instrument of a foreign Make,  
 “ for which the *Castilian* Language wants a Name;  
 “ but, in its own native Dialect it was termed,



“ *The Coquette.* This delusive Damsel was Proof  
 “ against the repeated Strokes of the Male Bal-  
 “ lances, to which she furnished a great Number  
 “ of Subjects for *Madrigal*, under the mock Name  
 “ of *Passions*: The Variety of Opinions she re-  
 “ ceived in return, perpetually effacing each other,  
 “ made her Understanding resemble her Looking-  
 “ Glass; a swift Succession of fleeting Images con-  
 “ tinually passing over the Surface of it, and leav-  
 “ ing no Impression.

“ APART from the rest, there were separate  
 “ Assemblies of untouched Ballances, fenced with  
 “ little Grates from the deceitful Scales of the other  
 “ Sex. These Vestal Ballances were filled with  
 “ Seraphick Emptiness; but, had not any Ideas  
 “ lodged in them, except such as they received  
 “ by Stealth.

“ THE prying *Astolfo* at length discovered his  
 “ *Lisarda*, amidst the Silver Nymphs; and, by  
 “ his skilful Address, inclined her in his favour:  
 “ But (whether through the Levity of the Ballance,  
 “ or the Malice of the Genie that directed it) the  
 “ Scale remained not long in the same favourable  
 “ Position. This done, he retired, regardless of  
 “ her Change, and proudly satisfied to have en-  
 “ joyed the utmost Happiness the Fates allow a  
 “ Lover, by engaging the Heart of his Mistress  
 “ for one glorious Moment.

“ THIS important Affair dispatched, he had  
 “ now Leisure to examine the Ballances of Poets,  
 “ and other fanciful Writers, who deal in Works  
 “ of Wit and Gallantry. To the Regulations, he  
 “ made amongst our Country Genies, we owe  
 “ several of the most finished Pieces his Age pro-  
 “ duced. This handy Critick observing a Set of  
 “ odd Weights, stamped with the fantastick Ima-  
 “ ges of *Amadis de Gaule* and the numerous He-

220 *The FREE-THINKER.* N<sup>o</sup> 102.

“ roes of his Lineage, he gave them a Toss into  
 “ the Scale of *Miguel de Cervantes*; from whence  
 “ there instantly leaped out the Figure of an armed  
 “ Knight, whose odd Appearance shook the Genies  
 “ with unextinguishable Laughter, and made the  
 “ whole Temple ring with Applause.

“ WHILE *Astolfo* was thus employed, his  
 “ Guide admonished him, that the Time limited  
 “ for his stay in the Temple was expired. He re-  
 “ tired with much Regret; having spent all the  
 “ precious Moments in observing and setting right  
 “ the Ballances of others, and neglected the Op-  
 “ portunity of rectifying his own.



N<sup>o</sup> 102. *Friday, March 13. 1718.*

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*Invidus, iracundus, iners, vinosus, amator,  
 Nemo adeo ferus est, ut non mitescere possit,  
 Si modo cultura patientem commodet aurem.*

H O R.

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OUR Minds are furnished with a certain Set of Affections, which are not only the Tokens of our Humanity, but likewise requisite to the Perfection of our Nature: And, whoever attentively considers Mankind in general, will find the same Train of Desires in the Heart of one Man, as there is in the Heart of another. If a singular Person happens to fall short, or to exceed, in the usual Complement of Passions; his Soul is (in that respect)

respect) to be accounted as Monstrous, as his Body would be, were the Members of it Supernumerary, or Deficient. It is likewise a notorious Deformity in the Mind, when any Passion grows out of Size and Proportion: Since Nature has given to the Soul a Symmetry of Affections, as well as a Harmony of Parts to the Body; out of which the true Beauty of the one and the other arises.

BUT, notwithstanding that Men are accommodated with certain Passions, peculiar to their Nature; yet, the same Passions have not an equal Degree of Activity in all Persons, no more than the same Number and Proportion of Limbs do give the same Agility and Strength to the several Individuals endowed with them.

HENCE, chiefly, it comes to pass that while we all have the proper Springs of Action within us, yet nevertheless (those Springs differing in their Force) we differ so widely in our Characters: And hence it is, that particular Persons so eminently surpass the Generality; some in Vertues, and others in Vices: And, that Men of uncommon Excellencies are frequently hurried into no less uncommon Irregularities; and that, on the other hand, Men of moderate Vertues are not often guilty of exorbitant Vices.

IN some Men, the Passions are like *Zephyrs*; and only fan the Mind gently: In others, they are stormy Winds, that engender Tempests, and often break out into Thunder and Lightning. Thus, Love and Resentment, and Ambition, only warm the Breast of *Ulysses*; but, they are Wild-fire in the Heart of *Ajax*.

To moralize these Reflections; I must observe to my Disciples, that it is not in our power to rectify what is notoriously amiss in the Make and Constitution of our Bodies: Some little Blemishes



and Weaknesses may, indeed, be remedied by Medicines, Exercise, Diet, and the Skill of Surgery. But, the Affections of the Mind are very much at our own Disposal; and may be brought under the Guidance of Reason: So that, a Temper, not so happily constituted by Nature, may be disciplined into Regularity; and there is a Cure in Philosophy for most Disorders in the Soul. On the contrary; the best-constituted Mind may (through Neglect, or by indulging a favourite Passion) become monstrous, by degrees.

PERSONS, who are conversant in Books of Travels, and they, whose Curiosity or Affairs have carried them into remote Countries, may observe with me; that human Passions play with greater vehemence, in general, amongst a barbarous People, than amongst the Inhabitants of civilized Nations: Which shews the Force of Discipline. Where Nature remains without Culture, she grows Wild and Luxuriant; whereas, in the Regions where Knowledge flourishes, she is modelled and pruned and embellished by the Care of Philosophers; who may be termed the Gardeners of the Soul: Nevertheless, as amongst *Barbarians*, the more enormous Vices of Life always shoot up in full Vigour; so likewise (as we may see a surprising Effort of Imagination in a rude Genius, whose whole Performance shall be faulty) sometimes a manly Virtue rises, even to Extravagance, in an uncultivated Heart; a Virtue, rather astonishing, than useful to Society.

IN the History of the *Yncas* of *Peru*, when the two Brother-Kings, *Huascar* and *Atahualpa*, fought against each other; the former (through the Treachery and Unskilfulness of his Men) was defeated. Hereupon, he fled with about a thousand of his faithful Subjects, who had rescued him from the Rout

N<sup>o</sup> 102. *The FREE-THINKER.* 223

Rout of the Battle. *Atahualpa*, thinking he could not reign securely if his Brother escaped, pursued him so closely, that he took him Prisoner: Whereupon, all the Followers of *Huascar* died in his Presence, either by their own, or by the Hands of the Enemy; resolving not to survive the Disgrace of not being able to defend their King.

MOST Persons, if they search into themselves, will find, that one Desire may want to be quickened, and another to have its Mettle abated; which (judiciously to accomplish) will require the most unprejudiced Arbitrations of Reason: It is very difficult not to be partial in such a Task; since we are apt to encourage the more Prevalent, and to discountenance the Weaker, though perhaps the more commendable, Affection. *Chremes* checks every faint Tendency of his Heart towards Liberality; but, cannot bring his Judgment to lay the least Restraint upon his Avarice: Thus, the fond Mother coddles up her froward Son in Headstrongness from the Cradle, till he grows in Time to be her Curse; while she breaks the Spirit of the meek Child, and blasts his tender Mind: Whereas, by a contrary Management, both the one and the other might have proved the Ornament, and the Comfort, of her Life.

WHEN I discoursed (in my thirty-ninth Lecture) upon the Regulation of the Passions, in a View different from the present, I illustrated my Observations by a fresh Example, in one of our Country-Women: And now to return to the Vehemence of Temper, which prevails more or less amongst a People, in proportion as they are more or less civilized; I shall conclude, with an Instance of the fatal Effects of Passion in a foreign Lady.

IN a Letter communicated to me, from *Petersburg*, dated the Sixth of February, Old Style,

there is an Account; that the Widow of Monsieur *Lapogin*, (Brother to the former *Czarina*) who was broke on the Wheel for having been concerned in the Conspiracy abetted by the late *Czarowitz*, had put an end to her Life in a very extraordinary Manner. It will hardly be believed, when I relate, that her Body was found half consumed by Fire in the Oven of a Bagnio, into which she had thrust her self. The Letter adds, that she passed for one of the beautifullest Ladies in *Russia*.



N<sup>o</sup> 103. *Monday*, March 16. 1718.

---

— *Instantem turbam violenta procorum  
Conditione fugat.* — — —

OVID.

---

I Am pleased, that I have now a Day of Leisure to promote the Interests of \* *Miranda*, and to forward the Pretensions of her numerous Admirers. Ever since I published the general *Banns* between her, and the young Batchelours of *Great-Britain*, I have received daily Letters from Candidates out of the City, the Inns of Court, the Liberties of *Westminster*, as well as out of the Country, even as far as *Northumberland*.



I think, I have shewn my self a very indulgent Guardian; and merited greatly from my Ward, by procuring her more avowed Lovers, than any young Lady in *England* can boast of: In a word, she is (through my Care) raised, in a few days, to the Summit of Female Glory; being, at present, the most celebrated Toast about the Town. Her Name out-rivals every other Nymph's, upon the Glasses; while, amongst different Clans of Batchelours, she is drank under different Appellations. One Company fills a Bumper to the *Rarity*; another to the *Nice Virgin*: A Club of young Merchants drink to the *Fair Adventurer*; and some Masters of Vessels have transformed her into a Ship, and (over a Bowl of Punch) wish a good Voyage to the *Speedwell*.

IN so great a Choice, *Miranda* cannot fail of pleasing her Fancy in a Husband; provided she does not, too scrupulously, insist upon one imperceptible Accomplishment. I own, I am very ambitious to bring this Affair to a speedy Conclusion: And therefore, I must, on one hand, inform some suspicious Candidates, that the Lady's Letter is no Fiction of mine; and on the other hand, I must acquaint my fair Pupil, that some of her Lovers give such Testimonies of the Sincerity of their Intentions, that they have subscribed their true Names, with the Places of their Abode; and most of them earnestly desire, that *Miranda* would condescend to let them know, under what Directions they may appear before her; or, in what Manner she will be pleased to reveal her self to them.

*Mirandus* addresses himself, *To the dear Miranda, beneath the Willow*; *Strephon*, of the *Inner-Temple*, thinks himself fitly qualified at present; but, desires the Lady to be expeditious in determining her Choice, because he is upon the Verge of Six and

Twenty: *J. C.* proposes a young Country Novice, and offers to be bound for his Virginity: Mrs. *Anne Meanwell* pleads for her Cousin *Alexis*, a very young, hopeful Widower; and offers several weighty Reasons to remove *Miranda's* Prejudices on that Account; and, at the same time, desires I would recommend her to some Widower, who will accept of a notable House-wife with a very small Fortune. A Captain of a Man of War writes from on board his Ship, and engages to take the *Pretender* in a few Days; hoping the Gallantry of the Action, together with the considerable Reward, may defeat all his Rivals.

I should not have room, in the Compass of this Paper, even to hint at the Merits and Proposals of the several Candidates; and, to print their Letters would be an endless Attempt. Nevertheless, as one of the Epistles is very singular (upon such an Occasion) I shall give *Miranda* the Diversion of reading it entire; and, were I not satisfy'd of her good Sense, I should be apt to imagine this Gentleman bids fairest for Success.

London, Febr. 19. 1718.

*Mr. FREE-THINKER,*

“ I Am a young Batchelour; and have had the Education of a Gentleman: But, I cannot boast  
“ of any other Qualifications which *Miranda* requires in a Husband. And yet, Sir, I stand Candidate; and bid Defiance to all my dull Rivals.

“ I like the Lady's Wit and Mettle: she must  
“ needs be a lively Lass; and I demand no Favour,  
“ but a free Access, to be the happy Man. I know  
“ the World too well to value my self, either upon my Modesty, or my Good-Nature: And I  
“ have too refined a Taste of Life, to pretend to  
“ Sobriety

N<sup>o</sup> 103. *The FREE-THINKER.* 227

" Sobriety and Industry. But then, I am a complete Master of Infination; and I can feign a Passion so well, that it shall even surpass Nature. I am likewise skilled in Palmistry, and know how to wheedle the Chamber-Maid.

" THESE, Sir, are the Accomplishments, by which I doubt not of gaining a Lady, who has her Fortune in her own Hands. I am already in Extasy! And am my dear *Miranda's* most passionate Lover, and devoted Slave,

BOB SMART.

I have only one Particular more to add, in order to procure a right Understanding between my Ward and her Suiters. Several of them complain, that she has not vouchsafed to give the Publick any satisfactory Notices concerning her Person; and that, she likewise does not promise on her part, to produce any Testimony of her self being duly qualify'd to make a good Wife. This Omission has put Mr. R. L. upon addressing the following Verses to her; that she may see, Batchelours are as hard to be pleased, as Maids.

TO MIRANDA.

*If e'er I quit the single Life,  
Be this the Model of my Wife.*

*A Beauty, without Art, compleat;  
Who, from her Toilet simply neat,  
The golden Tissue can despise,  
And wears no Brilliants, but her Eyes.  
Soft-blended, in her Eyes, should meet  
Desiring Love and sparkling Wit;*



*And, in her dimpled Smiles be seen  
A modest, with a chearful, Mien.  
As Pauses find in Musick place,  
Her Speech let proper Silence grace.*

*Her Conversation ever free  
From Censure, as from Levity:  
An undissembled Innocence,  
Not apt to give, or take, Offence.  
Nor fond of Compliments, nor rude;  
Not a Coquette, nor yet a Prude.  
Averse to wanton Serenades;  
Nor pleas'd with Midnight Masquerades:  
The Vertues that her Sex adorn,  
By Honour guarded, not by Scorn.  
Not Superstitious, nor Profane;  
But, in Religion, greatly Plain.*

*To such a Virgin, such a Wife,  
I give my Love; I give my Life.*



N<sup>o</sup> 104. *Friday*, March 20. 1718.

---

Γυνάμ τ' ἐπιτ', ἀρχαῖον ὄνειδος ἀλα-  
θέσιν λόγοις ἐι φευρομεν. Βοιωτίαν  
\*Τν.

PIND.

---

**I**T is surprising to consider, how local national Characters are, and how deeply engrained in the Inhabitants of the different Parts of the Earth; as if

N<sup>o</sup> 104. *The FREE-THINKER.* 229

if the very Climates had as powerful an Influence over the Qualities of Men, as they are known to have over the Virtues of Plants. The introducing of a new Race into a Country (an Experiment frequently made by the Irruptions of the *Northern Nations* into the *Roman Empire*) confirms this Observation: The native Customs, Manners, and Tempers of those *Northern Swarms* were, by degrees, assimilated to those of the People they conquered. So that, in this respect we may resemble Men to Vines: Transplant the one or the other, and for a while they retain their original Flavour: But, in time, they degenerate or improve; acquiring the Properties of the Soil into which they are transplanted.

*CÆSAR* observed of the *Gauls*, in relation to their military Qualifications, that they were brisk and vigorous in an Attack; but averse to Rally, when repulsed: This Remark holds true in their Successors, the *French*; and will, probably, remain fixed upon the Inhabitants of those Provinces, so long as the World endures. I wish I could, with Justice, compliment my Countrymen, by disclaiming in their Name a Character (I fear indelible) which *Philip de Commines* has appropriated to them. He observes, that the *English*, though they prevailed in all or most of their Battles, and warlike Expeditions, were perpetually defeated in their Capitulations and Treaties of Peace. Few of my Readers, I believe, will think, that the Conditions obtained, upon the Conclusion of the last War, may be urged to falsify his Judgment.

FROM these Reflections, I shall proceed to the third general Head of my eighty-first Discourse; namely, That a Statesman should have, *A perfect Knowledge of the different Interests of his Neighbours, and what Relation they bear to the true Interest*

terest of his own Nation; together with a thorough Comprehension of the fundamental Principles, upon which the Grandeur, Glory, and Happiness of the Community, he serves, do really turn.

To shew, that we have suffered greatly through the Want of this Knowledge, it will be sufficient to make some short Observations upon the more remarkable Transactions of the last Age: During which Space of Time, the two principal Nations of Europe have, in their Turn, equally aspired to Universal Monarchy; and England, by a strange Infatuation of Counsels, has been equally subservient to their Designs.

IN the Beginning of the last Century, Spain was the most formidable Power; and almost openly avowed her Intentions to enslave the World. Against that Crown, therefore, did Queen Elizabeth bend her whole Force; and by the Wisdom of her Counsels was, at last, enabled to set Bounds to its unlimited Ambition. But, no sooner did King James come to the Throne, than all the Reputation, we had acquired in the foregoing glorious Reign, was eclipsed: The cautionary Towns, *Ramshelm*, *Flushing*, and the *Brill* (which his great Predecessour kept in her Hands, as a Curb upon a new State of her own Creation) were sold, and delivered up, for a trifling Consideration; notwithstanding, that near six Millions of *Florins* were in Arrears. But, let this Oversight in Politicks be no Reproach to his Memory; since the Consequences of it have fortunately remedied the more fatal Effects of his Errours; by strengthening the Liberties of a Nation, who, under the Conduct of the Immortal King William the Third, proved the Support of our almost fallen Liberties.

FOR nine Yearstogether, was this blinded Prince deceived with the Hopes of marrying his Son (afterwards



terwards King *Charles the First*) with the *Infanta* of *Spain*. To promote the Match, what did he not do! He discountenanced all the Great Men, who were raised by Queen *Elizabeth* for their Services against the *Spanish* Power; and at last, through the cunning Insinuations of *Gondomar*, he cut off the Head of Sir *Walter Raleigh*; who may, with Justice, be stiled one of the greatest Men, not only of that, but of any other, Age. He, even imprisoned Members of Parliament, for only forwarding an Address against the Match. So deluded was he, that to gratify the Court of *Spain* (which had the Confidence to urge their unnatural Proposal as a Condition for what they afterwards owned they never intended to perform) he suffered his Son-in-law, the illustrious, tho' unfortunate, King of *Bohemia*, his own Daughter, and Grand-Children, to be driven out of their Dominions; and with them he suffered, likewise, the Protestant Interest to decline in *Germany*, and to be near utterly extinguished in *France*: And yet, all the while, he valued himself upon his Skill in Negotiation; and constantly kept a greater Number of Embassadors and foreign Ministers in Pay, than any three Princes in *Europe* have, ever since, had Occasion to employ.

THE next Power was *France*, which (in the Memory of Man) attempted to enslave *Europe*: And with regard to this Crown, the Conduct of the *English* Court was yet (if possible) more absurd, than that I have now mentioned. *France*, during the successive Administrations of her two great Ministers, *Richelieu* and *Mazarin*, had utterly extinguished the Embers of her intestine Wars; and had not only reduced the exorbitant Power of *Spain* (already sufficiently weakened by a long War in the *Netherlands*) to a very moderate Degree of Strength; but, likewise, assumed those Designs and Pretensions

to Empire, which *Spain* had long pursued in vain. Then, surely, it was the Interest of *England* to encourage the declining, and to curb the growing Power. Our Conduct however was the Reverse. We abandoned our Attachment to *Spain*, when it began to grow too weak; and, at a time, when we ought to have entered into Alliances for its Defence: And, we cultivated the Friendship, and served the Ambition of *France*, in the very Juncture our Interest directed us to be jealous of it.

No sooner was King *Charles* the Second fixed on his Throne, than he gave up a very advantageous Treaty of Commerce, which *Oliver Cromwell* had made with *France*; because it was transacted by an Usurper. Whereas, all Leagues and Treaties, rightly considered, are national; and, notwithstanding they are made by Usurpers, the Obligation extends to legal Princes, when they recover their Dominions: A Doctrine which *France* (had the Treaty been to her Advantage) would soon have explained to our Court.

NAY, so far have Treaties been considered as national, that when a Sovereign has undertaken to break them of himself, his Subjects have been exempted by the injured Prince from the ill Consequences of a War. And on this Foundation (that I may prove my Assertion) was the famous Intercourse (*Intercursus Magnus*) between *England* and the *Netherlands*, made in the Year Fourteen Hundred and Ninety-five: In which it is expressly stipulated, that such Towns should be exempted from the Calamities of War, as should not support their Sovereigns in the Infraction of the Treaty. In the Articles of Peace, likewise, concluded (in the Year Twelve Hundred) between *Philip* the Second King of *France*, and *John* King of *England*; the Barons of each Kingdom were made the Guarantees

rantees of the Treaty; and were expressly sworn to take up Arms against their Sovereign, in case he should first break the Conditions.

BUT to proceed; To gratify the *French* Court yet farther, King *Charles* the Second did twice (contrary to the Interest of his own Crown, and the manifest Inclinations of his People) declare War against a Nation, an Alliance with which may be said to be more evidently the perpetual Interest of *England*, than with any other Power upon Earth. He not only permitted, but assisted the *French* to arrive to that Pitch of Greatness, which all *Europe* has severely felt, and lamented: He sent over Ten Thousand Men to assist them in subduing *Flanders*: And, contrary to the common Sense of all Nations, he furnished them with Timber, Seamen, Ship-Carpenters, and Models, whereby they were enabled to rival us in naval Power. But what less could we expect from a Prince, who accepted a Pension from a Country, whence his Ancestors had by their Swords exacted Tribute!

IT would be needless to enter upon more Particulars: The Reader (who cannot be unmindful of our latest Errours) will, from what I have already said, be convinced, that we have suffered abundantly, because they, who have conducted our Affairs, have either been ignorant of, or (which is worse) not wedded to, the true Interest of their Country. I may, hereafter, assign at least very probable Reasons for our gross Mistakes in Politicks, through so long a Course of Time: But, before I conclude this Paper, I must remark, that now, when we have a Prospect, through the Wisdom of his Majesty, of recovering (or rather of acquiring) some Reputation abroad by our Negotiations and of pursuing the true Interest of *Great-Britain*; the Opposers of the present happy Establishment are the



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the only Persons, who can reflect with Pleasure on the Mismanagements of former Times. And, as these Gentlemen have adopted, and constantly profess, those very Principles, which led the above-mentioned Princes into all their unhappy Mistakes; we have reason to imagine, that if ever they get into Power, they will again plunge us into Infamy and Confusion: For the same Tribe of Men, who have ruined our Reputation abroad, have always attempted to destroy our Liberties at home.



N<sup>o</sup> 105. *Monday, March 23. 1718.*

---

*Mon Cœur toujours conduisant mon Esprit,  
Ne dit rien aux Lecteurs, qu'à soi-même il n'ait  
dit.*

BOILEAU.

---

**I** HAVE now compleated twelve Months in the Service of the Publick: A Service, in which I find the Pleasure equal to the Fatigue; since my Correspondents from all Parts continue to assure me, that my Endeavours are neither ineffectual, nor unkindly received. When I reflect on the several Subjects, I have treated in the Compass of this Year; I can still, upon a Review of my Labours, say, that I am not conscious of the least  
Par-

Partiality in the Cause of Truth; and, that I have (to the best of my Knowledge) reasoned concerning the Interests and Opinions of Men, in the most important Points, with the same Indifference, as if I had underraken to explain so many Propositions in the Mathematicks.

I shall close this second Half-Year in the same Manner, in which I closed the first; a Method, which will prove as convenient to my Disciples, as it is necessary to me in prosecuting my Design. The same Reason likewise obliges me frequently to refer from one Paper to another. By this Expedient I am able methodically to resume, as well as to point out to my Readers, the Connection of so many different Subjects, in the same Order as if they were printed consequentially. And it is by this kind of general Index, that I hope to keep my Thoughts out of Confusion amidst the Variety, which is expected in a Work of this Nature.

HAVING finished the first Half-Year with a Recapitulation of my *Preliminary Lectures*, I shall only mention the *Supplement* to them, in the *Eighty-Fifth*, *Eighty-Seventh*, *Eighty-Ninth* and *Ninety-First* Papers; which I have not yet brought to a Conclusion. Nevertheless, while I prosecute the preparatory Work of rectifying the Heart, and opening the Mind, for the Reception of Truth; I have ventured to enter upon two main Branches of Knowledge, *Religion* and *Politicks*.

I first began to treat of Religion in the *Twenty-Second* Paper; which contains general Notions of Superstition, Enthusiasm, Atheism, and true Religion. I have considered the Nature, together with the Causes and Effects, of *Superstition*, in my *Thirty-Fourth* and *Fifty-Fourth* Discourses; to which I have added (in the *Sixty-Second*) an Account of some  
super-

superstitious *Omens* observed by the Ancients. Whoever has recourse to my *Seventy-First*, *Seventy-Seventh* and *Eighty-Third* Lectures, will find the Subject of *Enthusiasm* handled in the same Method: And, to make these separate Lectures one compleat Essay, I have concluded them with a Parallel between Superstition and Enthusiasm, in the *Ninety-Sixth* Paper.

IN the *Fifty-Eighth* Paper, I first attempted to open a *Course of Politicks*; which has been pursued in the *Sixty-Fourth*, *Sixty-Ninth*, *Eighty-First*, the *Hundredth*, and the *Hundred and Fourth*, so far as to initiate the *British* Youth in the general Principles of *Internal* and of *External* Politicks: And, in these six Discourses, I have particularly endeavoured not to speak as a speculative Statesman; but, to recommend only such Notions to their Consideration, as will hold in Practice.

SOME, perhaps, may imagine, that I might make a speedier Progress in my more serious Dissertations: Not considering, what Leisure it requires to examine Questions of a complex Nature, as well as of the utmost Importance, and to weigh their good and bad Consequences, before the Judgment can be equitably determined. Besides, I would not give the Enemies of *Free-Thinking* a just Occasion at any time to exclaim against it, through my Inadvertency: And I should be very sorry to betray the Cause of Truth in a single Instance, or to lead any one of my Readers into an Errour, through too much Precipitation.

MOREOVER, my Fellow-Subjects may easily perceive, that these Papers are not written with an Intention to irritate, and by that means confirm, Men in their Prejudices; but, to wean them gently from Partiality, and to familiarize them by degrees



to the Dictates of Reason; hoping, that in time they may be habituated not to startle at common Sense, but to stand a Truth, as quietly as Horses of the highest Mettle are brought to stand Fire.

I have hinted (so early as my third Paper) that many of my Lectures would require some Attention, as well as a cool Head; a Notice I think not improper to be repeated, notwithstanding that I labour to express all my Notions in the most intelligible Language, and in the plainest Method.

I cannot conclude the Year, without animating my Countrymen, afresh, to stand up with Resolution and Candour, for the sober Use of their Reason in its full Freedom; and to cherish such a manly Impartiality in their Hearts, as never to think an Opinion true, only because they happen to like it; but, to be ready to like it, because it is true. And, I do still insist upon the Validity of my favourite Doctrine; That Superstition and Slavery can never tyrannize over a People, who are resolved to have their Understandings in their own keeping; and that, so far as we suffer our Understandings to be checked by any Authority but the Convictions of Reason, so far we give up our Vertue, our Religion, our Liberties, and every social Happiness.

UPON this account, it must needs be a very melancholy Reflection to an honest Man to consider, what numerous Advocates are retained against Truth in this Nation; and, with what Clamour and Outrage they endeavour to make us deaf to the still Voice of Reason: This, indeed, would be a Consideration almost insupportable to a virtuous Mind, had we not some gallant Spirits, who have, of late, undertaken to plead the Cause of Truth, with that Moderation and Force of Argument, which

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which has hitherto prevailed, and in which alone the triumphs. Truth shines out serenely, like the Sun, and calmly dispels the Mists and Clouds; that intercept the Rays of Light: Whereas Error, Blind and Turbulent in its Nature, prevails like a Tempest, and lays every thing waste, in Darkness and Uproar.

## The End of the Second Volume.





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